

AN
ABRIDGEMENT
OF THE INSTITV-
TION OF CHRISTI-
an Religion, written by
M. Iohn Calvin.

*WHEREIN BRIEFE AND SOVND
answers to the obiections of the aduersa-
ries are set downe :*

*By William LAWNE Minister of the word
of God.*

Faithfully translated out of Latine into English by
Christopher Fetherstone Minister of
the word of God.

*Now againe corrected and in manie
places augmented.*

1. Peter. 3. 15.

Be alwaies readie to answere euerie one that demandeth a
reason of the hope which is in you, with
lenitie and reuerence.

Printed at Edinburgh.

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TO THE RIGHT VERTVOVS AND GOD-

LY LADIE, THE LADIE IVDITH

PELHAM, CHRISTOPHER PETHER-

STONE wisheth increase of the graces
of Gods holy Spirit.



RIGHT WORSHIP-
full and vertuous La-
dy, your earnest desire
throughlie to knowe
that GOD, whose
goodnes you haue al-
waies tried, your zeal
to glorifie him, on
whom you haue al-

waies called, your care to walk in his waies,
whom you haue alwaies serued, haue bound
me in respect of my calling : your great li-
beralitie, whereof I haue tasted, your singu-
lar courtesie wherof I haue had experience,
your readie willingnes to pleasure me wher-
of I am not ignorant, haue allured me in re-
gard of duetie : mine owne thankefulnesse
which to your Ladiship I owe, the auoiding
of suspition of vnthankfulnes with those to
whom your goodnes toward me is not vn-
knownen, the testification of that in worde,
which in deed I cannot performe, haue en-

THE EPISTLE

forced me in consideration of gratitude, alwaies to bethink my selfe what way I might best take to satisfie all these offices in part, which wholly to do I am not able. At length me thought the translating of this Abridgment, and the presenting thereof to your worship, might somewhat come neere the same. For to omit the rest for breuities sake, as for the first three thinges, considering the matter of this booke, it will be to you a verie great helpe, seeing that in the verie entrance thereof, the authour studieth verie brieflie to shewe, not what, but what an one God is, seeing that in the processe he declareth what way we shall best glorifie him, and lastly seeing that he setteth downe a brieve method and way to worship God aright, distinguishing the same from faigned worshippings, and all those out of the words of the Lord. This Abridgment (Right worshipful) was written in Latine about three yeers ago, by that learned and godly man Master Lawne, for the great profite of the learned in the Latine toong, whose desire it was, I know, to haue the same published in English to the profit of our countrie men, though it lay not in him to do it, bicause he was not thoroughly acquainted with our language. At length I being by him requested to attempt the doing hereof, haue through the assistāce of my good God finished it. Which fruits of my labours I present to your Ladiship, to whom if I should not acknowledge my

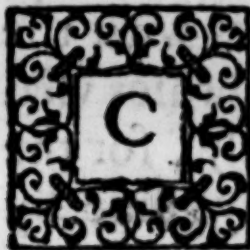
DEDICATORIE.

my selfe much bounden, I should assuredly
appeere to many most vnthankfull. Accept
(good Madam) these my labours with the
same courtesie which you haue alwaies vsed
toward me. Read them diligently, for the
profit is not small which you may gaine by
reading this small booke. To pray for you I
cease not, (as knoweth God who heareth
the praiers of his faithfull) that you may be
blessed and go forward in godlines and ver-
tue as you haue begun. The Lord blesse
you and increase your knowledge in his
truth. From Maighfield in Suffex this xvij.
of Aprill. 1586.

*Your worships much bounden,
and at commandement in
the Lord:*

Christopher Fetherstone.

To the Christian Reader.



Christian Reader, it is a common proverbe, that many hands make light worke. But I haue had experience in this worke, that many hands haue made long worke, or rather no worke. This booke at the first publishing therof, for more expedition was deliuered to foure to be translated. In whose hands it hath been dispersed, partly done, partly vndon, for the space almost of these three yeeres. Whereby the publishing therof hath beene hindered. At length I was requested to take in hand the translating of the whole worke, which through Gods mercifull assistance I haue accomplished, going in truth through the whole worke, except that which I my selfe before had don. Which I make known (gentle Reader) not as hunting after praise, but to let thee vnderstand that I haue not published other mens doings vnder mine owne name, but mine owne labors, as touching the translation. And for thy more ease in reading this worke, & for the better vnderstanding therof, I thought good to note thus much, that where in reading thou shalt finde this marke (*) it directeth thee vnto the margens, shewing where thou maist read that more largely, which is there briefly noted. Againe where thou shalt find, Obiect. it signifieth an Obiection, whereby the matter in hand is contraried by the aduersarie, where An. it signifieth an Answer to the same Obiection. Which things I thought good to note for thy greater ease. And thus beseeching God to blesse thee in reading these my labours,
I conclude.

Thy brother in Christ

Christopher Fetherstone.

TO THE RIGHT WOR-
SHIPFULL M. RICHARD
MARTIN MASTER OF HER

Maiesties mints, and Alderman of

the most famous citie of London,

Grace and peace.



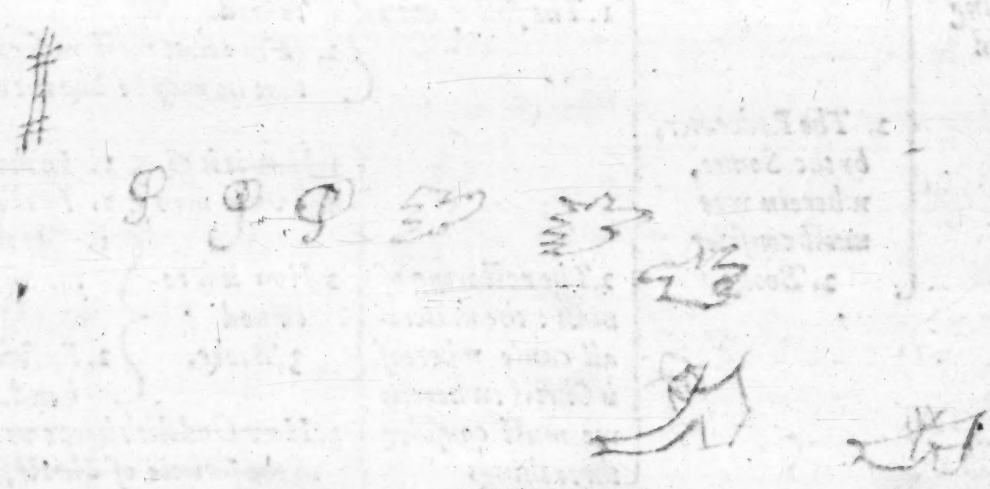
THE institution of Christian religion written by Iohn Calvin seemeth to me to challenge to it selfe by good right (Right worshipfull) that which being vttered by men most wise and of singular experience , is common almost in euerie mans mouth, that good thinges must be repeated againe and againe. For seeing that in things necessary and profitable, the same thinges are spoken againe and againe : or things ten times repeated do please, neither is that spoken and repeated too oft, which is neuer sufficiently learned, vndoubtly all those which are studious of sound diuinity, do acknowledge long ago that the commodities of this writing are diuers, and manifold, not onely to learne but also to teach : and not onely to the sowing, watering and new digging, but also to gather in the fruit of the field of the Church. And for these causes, when at such times as the haruest began to waxe white in France in times past, I was called backe from the course of phisicke which I had alreadie ended, addressing my selfe to the practise therof, vnto the entrance of Diuinitie, and to take vpon me the ministerie, I made choice of that worke especiallie, next to the holie Bible, to be read and remembered by me. And as those which go into a garden bedeckt with infinite variety of flowres, are woont to make a nosegay of all those which either their sight or smell shall most allow, that it may resemble and represent vnto them the garden after they be come out

of it. So I feeling in that pleasant garden of Diuinitie,
woonderfull smels of heauenly things, gathering out of
euerie section of the Chapters, as from the knots and
borders of paradise, such things as did best like me, haue
framed this Abridgement, that it might neuer suffer so
great pleasure to depart from mine eyes, minde, and re-
membrance. And seeing there be alwaies slaues of Sa-
than readie, whereby he goeth about to corrupt the
truth with falshood, and so consequently to thrust hir
out of hir place, and in hir seat to set lieng whose Fa-
ther he is, I haue set downe most short answers, which
are set against the obiections of the aduersary, whereby
the Christian champion may know, that the dartes,
which the enimies of Christians do shake and bende
against the most strong fortresse of the truth it selfe, are
but blunt and brittle: and that he may proceede not
only out of his treasure house garnished with most pre-
cious gemmes, being more wealthy, to enrich those
which are desirous of heauenly pearles, or out of this
storehouse being better furnished to feed the flocke of
Christ: but also as out of an Armorie, being better ar-
med to discomfite all the enimies of the truth with
whom he shall meete, and to beate downe the monsters
of heresies. And seeing that this my labour such as it is,
seemed in the iudgement of some godly pastors neither
to be misliked, ne yet to be vnprofitable, or vnwoorthy
of the light, but that it might com abroad for common
profite, I thought good not to be against it: especial-
ly seeing fruits not to be repented of, may be hoped
from thence without any mans hinderance. But if any
man thinke that this little garden is cast in lesser knots
and straiter alleies than is meet, I let him not but that
he may freely, when he will, walke in the broade field
at his pleasure. And wheras (Right worshipfull) I haue
platted a garland of the dignitie of your name for the
head of this little booke, that it might allure the rea-
ders to viewe and peruse the whole worke, these rea-
sons did especially mooue me: First, bicause I woulde
haue this simple testimony of my thankfull minde to
be extant for that your vnwearied study in bestowing
bene-

benefites, which I haue often tried. Againe seeing that you will haue your gorgeous house to stand open to all the godly as a common Inne, seeing that you make that authority which you haue gotten by vertue, more firm, by brideling the euil, by releeuing the oppressed, by exercising iustice: and seeing that your most louing wife, a most excellent woman, whose bountifulnes many do try, of whose curtesie many mo do speak, at whose godlines all do woonder, is ready as it were at your elbow happely to attempt so great things: finally seeing that your whole family dorth breath out a smell of Christianitie: I say, seeing these things are so, if I seeke to this your Inne as to a refuge for my labors, I seeme to ascribe that to my selfe, which is most proper to the thing it selfe. Accept therefore I beseech you (Right worshipful) this most assured pledge and token of a thankful minde. God inrich with his most liberall hand both you and all yours with his gifts, and preserue you long in safetie to the Church and common wealth. At London the 18. of Februarie. 1583.

Your worships most bounden

WILLIAM LAWNE.





A GENERALL TABLE OF THE WHOLE INSTITVTION OF CHRISTIAN RELIGION, COMprehending briefly the principall points thereof.

We haue added the notes of the Bookes and Chapters for the more easie finding out of euery part.

True wisdom is placed in the knowing of God

1. The Creator, out of the first booke

That when we shall see that all things are created for our sakes.

That the gifts wherein we excell are not of our selues.

That the good things which we vse daily do come downe from heauen vnto vs.

And that we haue our being in God.

We may be brought as it were from the streames vnto the fountaine.

2. The Redeemer, by the Sonne, wherein wee must consider 2. Booke.

1. The fall of man

1. From that excellencie wherein he was created, that he might bee like to God.
2. Vnto that most miserable estate, that he may be like the diuell.

2. The restoring of man: the materiall cause whereof is Christ: wherein we must consider three things

1. How it is giuen vnto men

1. In the Law.
2. In the Gospell.

2. How it is receiued 3. Booke.

1. By the power of the holy Spirit.
2. By faith, as by an hand.

3. How God doth keepe vs in the societie of Christ, namely by gouernment which is double. 4. Booke.

1. Ecclesiasticall.
2. Civil. The

Out of the first booke. Of the creation.

The worship of God rightly ordered.

Ingen-
dred
in vs
natu-
rally
Cha.1

1. The end where-
of ought to be
Chap.2.

The reuerence of his name with
Chap.3.

Feare
and
Loue.

2. But such seede
is corrupted
Chap.4.

Through ignorance, whence commeth superstitious
worship.

Through wickednes,
whence commeth

Seruite feare.

Hatred of the Godhead.

The know-
ledge
of God
the
Crea-
tor is

1. Of what
sort the

1. Goodnes.
2. Power.
3. Justice.
4. Wisdom
of God are

1. in creating

1. Heauenlie
things.
2. Earthlie
things.

2. In prefer-
ring the same
by his admi-
nistration
which is

1. Ordinary.
2. Extra-
ordinarie:
wherin Gods
prouidence
doth more
plainly ap-
peare.

1. The whole
frame of the
world: which
teacheth
Chap.6.

Got-
ten by
some
other
means
name-
ly, by

2. What
our need
is, that we
may learn

1. To repose our con-
fidence in his

Goodnes.
Power.
Prouidence.

2. To obey his
commande-
ments

Willingly, as sonnes.
Not resisting, as seruants.

3. To run vnto him in our necessitie as vnto
the fountaine of all good things.

4. To acknowledge that we haue receiued all
those gifts which we haue at Gods hand, &
to thanke him for them.

2. By the Scriptures.
Chap.6.

Read the next Table vnder the letter A.

A. God

Out of the first booke. Concerning the truth of the Scripture.

True, as proceeding from the holy spirit of God, which is prooued, Chap. 7. 8.

- 1 By the testimonie of the holy Ghost.
- 2 By the efficacie thereof.
- 3 By their antiquitie.
- 4 By the truth of the propheties.
- 5 By the maruellous preservation of the Law.
- 6 By the calling and writings of the Apostles.
- 7 By the consent of the Church.
- 8 By the blood of many Martyrs shed in testimonie thereof.

1 Of what sort they are, so wit,

Whereby it doth easily appeere, that those brainsick fellows do overthrowe all the principles of godnesse, who casting the Scripture behind them do flie to reuelation.

Chap. 9. 10. 11. 12.

A God the Creator is also knownen by the Scriptures, where in we must consider Chap. 6.

Infinite.
Inuisible.
Eternall.
Omnipotent.

Whereupon we conclude that

They erre who do attribute vnto God a visible shape, as do the idolaters.

In it selfe

Of one essence, which containeth in it selfe three persons, of Chap. 13.

1 The Father.

2 The Sonne.

3. The holy Ghost.

2 What they teach, so wit, of what sort the nature of God is Chap. 13.

Good: to the defence of the godlie.

1 Heauenly things, as of Angels. Chap. 14.

Euill: of diuels, and they are such, not by creation, but by corruption.

Chap. 14.

Creation of

2 Of earthlie things, as of man, whose Cha. 14. 15.

1 Perfecti- on is taught in his

Soule.
Bodie.

2 His fall is set down, concerning which, looke the Table of the second booke.

In the

Administration, reade the table following A. Gods

Out of the first booke. Of Gods providence.

Whereby God doth governe all creatures according to that property which he hath given to euerie one of them, when he created them.

Uniuersall

A Gods administration or government is
Ch. 16

Particular, which is considered in respect

1. Of things

Having life,

So that if any man fall into the hands of robbers.
Or among wilde beasts.
Or wandering through a wilderness do find remedie for his thirst.
Or being tossed with waues do come into some haven.
We must ascribe all these euents to God being

Prosperous.
Unprosperous.

Without life

Which though they haue their property giuen them naturally: yet do they not shew forth their force saue onely so far forth as they are directed by the present hand of God.

2. Of time

Past: that we may knowe that all things come to passe through

Gods appointment by working

1. By meanes.
 2. Without meanes.
 3. Against meanes.
- The fruites: all things turne
1. To the faithfull to good.
 2. To the unfaithfull to euill.

To come

Wherunto appertain mens deliberations. Which teacheth vs that wee must vse lawfull meanes (for that providence whereto we leane hath his meanes.)

1. That God careth for

1. All mankind.
2. His Church chiefly.

2. God doth

1. Containe by his power
2. Gouverne by his becke
3. Moderas by his wisdom

All things

The fruites, that we may know assuredly
Chap. 17.

3. That he hath power ynough to do good because

He hath in his power

Heaven and Earth.
All creatures do obey his becke.

4. That nothing cometh to passe by chance: but by the will of God, which is double.
Chap. 17.

Hidden

Which we cannot search out, but we adore the same reuerently.

Expressed in the

Law.
Gospel.

Out of the second booke. Of the fall of man.

| | | | | | | | |
|---|---|---|---|--|--|--|--|
| <p>The knowledge of God sheweth our appeereth Chap. 1</p> | <p>1. By the fall of mā, wherein we must consider</p> | <p>1. What he oweth, and to the end we may do this, let us see Chap. 1.</p> | <p>1. What he hath received.</p> | <p>1. He was created after the image of God, being partaker of</p> | <p>Wisdom. Justice. Innocencie. Power. Soule. Bodie.</p> | | |
| | | | | <p>2. Therefore he did owe unto God the perfect keeping of his commandments, because he was perfect in</p> | | | |
| | | | | <p>2. How he lost it</p> | | <p>1. Farre of</p> | |
| | | | | <p>The causes are</p> | | <p>2. Nigh</p> | |
| <p>1. By the material cause of redemption, concerning which, read the next table.</p> | <p>2. What he is able to do Chap. 2.</p> | <p>Whereupon it followeth that mā being lost must seek redemption in christ the mediator, because</p> | <p>3. The effects.</p> | <p>The image of God was blotted out, and man became</p> | <p>1. Vnfaithfull. 2. Vnrightheous. 3. Subiect to death.</p> | | |
| | | | | <p>1. In soule. Chap. 3.</p> | | <p>1. In diuine things,</p> | <p>1. In the knowledge of God.</p> |
| | | | | <p>2. In wil. Chap. 4. 5.</p> | | <p>2. In good works, as in</p> | <p>2. In the true worship of God.</p> |
| | | | | <p>2. In body.</p> | | <p>2. In humane things, as in the arts</p> | <p>1. Inuenting them. 2. In dooing them.</p> |
| <p>2. By the material cause of redemption, concerning which, read the next table.</p> | <p>2. What he is able to do Chap. 2.</p> | <p>Whereupon it followeth that mā being lost must seek redemption in christ the mediator, because</p> | <p>That followeth the corrupt appetites of the soule. Through many infirmities it is at length subiect to death.</p> | <p>1. The adoption of the elect people</p> | <p>Did depende upon the grace of the Mediator alwaies.</p> | | |
| | | | | <p>2. The preservation of the Church</p> | | | |
| | | | | <p>3. The deliuerance of it in danger</p> | | | |
| | | | | <p>4. Rectoring after scattering abroad</p> | | | |
| <p>2. By the material cause of redemption, concerning which, read the next table.</p> | <p>2. What he is able to do Chap. 2.</p> | <p>Whereupon it followeth that mā being lost must seek redemption in christ the mediator, because</p> | <p>The lawe was giuen for that cause, that it might cause the minds of men to waite untill the coming of Christ, which appeereth by Chap. 7.</p> | <p>5. The hope of the godlie</p> | <p>1. The remembrance of the free couenant often repeated. 2. The ceremonies. 3. The sacrifices. 4. Washings. 5. The end of adoption. 6. The right of the priest hood.</p> | | |
| | | | | <p>1. In heavenly things</p> | | | |
| | | | | <p>2. In earthly things</p> | | | |
| | | | | <p>1. Liberall. 2. Manual.</p> | | | |

Christ

Out of the second booke. Of the materiall cause of our redemption.

1. Ceremoniall, { 1. The use whereof was abrogated.
2. The effect is perpetuall.

2. Iudiciall, whereof there are two parts, { 1. The first, which appertaineth vnto godlines, and belongeth to all men.
2. The other was proper to the Iewes, and is abolished.

3. Morall, whose use is three-fold. { The first sheweth our { 1. Weakenes. { Not that wee may despaire.
2. Iniquitie. { But haue recourse vnto Christ.
3. Damnation.

- The second, { 1. That those who are not moued with promises.
2. May be kept backe with feare of threatening.

- The third, { 1. That we may know what the will of God is.
2. That we may thinke vpon it to obey it.
3. That our minds may be confirmed therevnto.
4. That we may bee broughe backe from that which is slipperie.

In the Law. Cha. 8.

1. How he is offered vnto men. Lib. 2.

Christ is the materiall cause of our redemption in whom we must consider three things. Chap. 7.

The sum is comprehended in a

Probeme, wherein is noted

- { 1. The power of God, that he may binde the people with necessitie to obey.
2. The promise of grace, wherein he professeth that hee is the God of his Church.
3. The benefit, wherein he accuseth the Iewes of vnthankfulness, vntill they be answerable to his goodness.

In two tables. Looke A.

In the Gospell. Looke B.

2. How he is receiued of men, concerning which, read C. out of the third booke.
3. How God doth retaine vs in the societie of Christ. Looke D. out of the fourth booke.

A. There

Out of the second booke. The exposition of the Lawe.

God will excell alone amongst his people.

In the first
commandment,

Therefore we owe vnto God alone

1. Adoration.
2. Hope.
3. Inuocation.
4. Thanksgiuing.

End is, that God will not haue his worship profaned with
superstitious rites and ceremonies.

Of the se-
cond com-
mande-
ment, the

The 1. bridleth
our liberty, least

Wee make God subiect to
our senses.
Or represent him by any
shape.

Part 2.

2. The second
forbiddeth vs to
worship any i-
mages for reli-
gions sake: ther-
fore he bringeth
forth

1. His power, which he will
not suffer to be diminished.
2. His emulation, because
he can abide no partner.
3. His vengeance, vpon the
fourth generation.
4. His mercie, to the true
worshippers.

The for-
mer, which
appertai-
neth vnto
the wor-
ship of God
is contai-
ned in 4.
comman-
dements.

The third
comman-
deth three
things.

1. That that smell of his
excellencie whatsoever

Our mind conceiueth.

2. That we do
not rashly a-
buse

His holy word.
His reuerent
mysterics.

Our tongue speaketh.
Ambition.

3. That
we do
not

Speake a-
gainst
Slaunder

His
works,

By
Covetousnes.
but speake
of them
with the
titles of
Wisdom.
Power.
Justice.
Goodnes.

The name of God
is profaned three
maner of waies.

By periuie.

2. By superfluous othes, though true.
3. If we put in Gods
place Saints or o-
ther creatures

Living.

Without life

There
be two
Tables
of the
Law
Cap. 8

Of the
fourth
comman-
dement,
the

In it we
must con-
sider three
things.

1. The spiri-
tuall rest.

1. Whereby the faithfull
may keepe holy day from
their owne works.
2. That God may worke in
them.

2. That there
may be a cer-
taine day to

1. Call vpon God.
2. Heare the Law.
3. To do the ceremonies.

3. That seruants may haue rest from their
labour.

The latter is declared in the Table following.

Out of the second booke. The exposition of the Law.

In the latter
table of the
Law which
containeth the
duries of loue,
there are fixe
commande-
ments,
Chap. 8.

- Of the first commandment**
- The end is — { Because the obseruing of the order which God hath appointed doth please him,
The degrees of honor which he hath appointed are not to be broken.
- Therefore we are forbidden to diminish any whit of the dignitie of superiors by { Contempt.
Contumacie.
Vnthankesfulness.
Reuerence.
Obedience.
Thankfulness.
- And the parts of honor are —
- Of the sixth the**
- End is — { Because God hath knit together mankind by a certaine vnitie,
The safetie of all men is committed to euerie man.
- Violence is forbidden.
Good will is commanded.
- Of the seventh the**
- End is — { Because God loueth cleannesse, let vs auoid all vncleannesse.
- Therefore he forbiddeth vs to commit fornication { In mind.
In word.
In worke.
- Of the viij the**
- End is — { Because vnrightheousnes is an abomination vnto God,
He will haue vs to giue euery man his owne.
- Theft is committed either by { Violence.
Vicked deceit.
Craftinesse.
Flattering, &c.
- Of the ix. the**
- End is — { Because God who is truth hateth lying,
He commandeth vs to speake truth without deceit.
- Therefore he forbiddeth that { We do not defame any man with slanders and false crimes.
Or to hinder any man in his goods by lies.
- But in defending the { Name
truth let vs defend and } Of euery mā.
the integrity of the } Goods
- Of the x. the**
- End is this — { Because God will haue the whole soule to bee possessed with the affections of integritie,
He will haue vs to banish out of our minds all desire that is contrary to loue.
- Therefore all desire which turneth to another mans hinderance is forbidden.

Out of the second booke. Of the Gospell.

B
Christ is also
offred unto
men in the
Gospell con-
cerning
which is de-
clared
Chap. 9.

How with
the old te-
stament

1. It agreeth, which
is in three things
Chap. 20.

1. Because there was the same hope of
immortality.
2. The same co-
uenant pla-
ced
3. The same Mediator of God and men
Christ.

Not in mens works.
But in Gods mercie.

It disagre-
eth in five
things
Chap. 10.

1. Because the heavenly inheritance was
shewed under earthly things.
Now our minds are straight way dire-
cted vnto it.
2. It did only shew a shape in figure of the
truth being absent.
This sheweth the truth being present.
That by reason of the Law was the mi-
nistery of damnation and death.
This of righteousness and life.
That of bondage, which may cause feare
in the minds.
4. This of libertie, which may lift them vp
vnto hope.
5. The word was onely assigned vnto the
nation of the Iewes.
It is now preached to all nations.

1. What
Christ is
Chap. 12.

- God: that he may
giue vnto his
and
Man: because he was about to pay mans debt.

Righteousnes.
Sanctification.
Redemption.

2. To what
end he was
sent, to wit,
that he
might exe-
cute the of-
fice of a
Chap. 15.

1. Pro-
phet.
 1. In foreselling things to come.
 2. In fulfilling the prophecies.
 3. In

| | |
|----------|---------------------------|
| Doing | The wil of his Father. |
| Teaching | |
2. King
 1. In go-
uerning

| | |
|--|----------------------|
| The Church. | Euery mēber thereof. |
| In defending his from euery in- iurie of the aduersaries. | |
3. Priest.
 1. In offering his body for sinnes.
 2. In reconciling God vnto vs by
his obedience.
 3. In making prayers continually
for his.

The summe
of doctrine,
which is to
teach

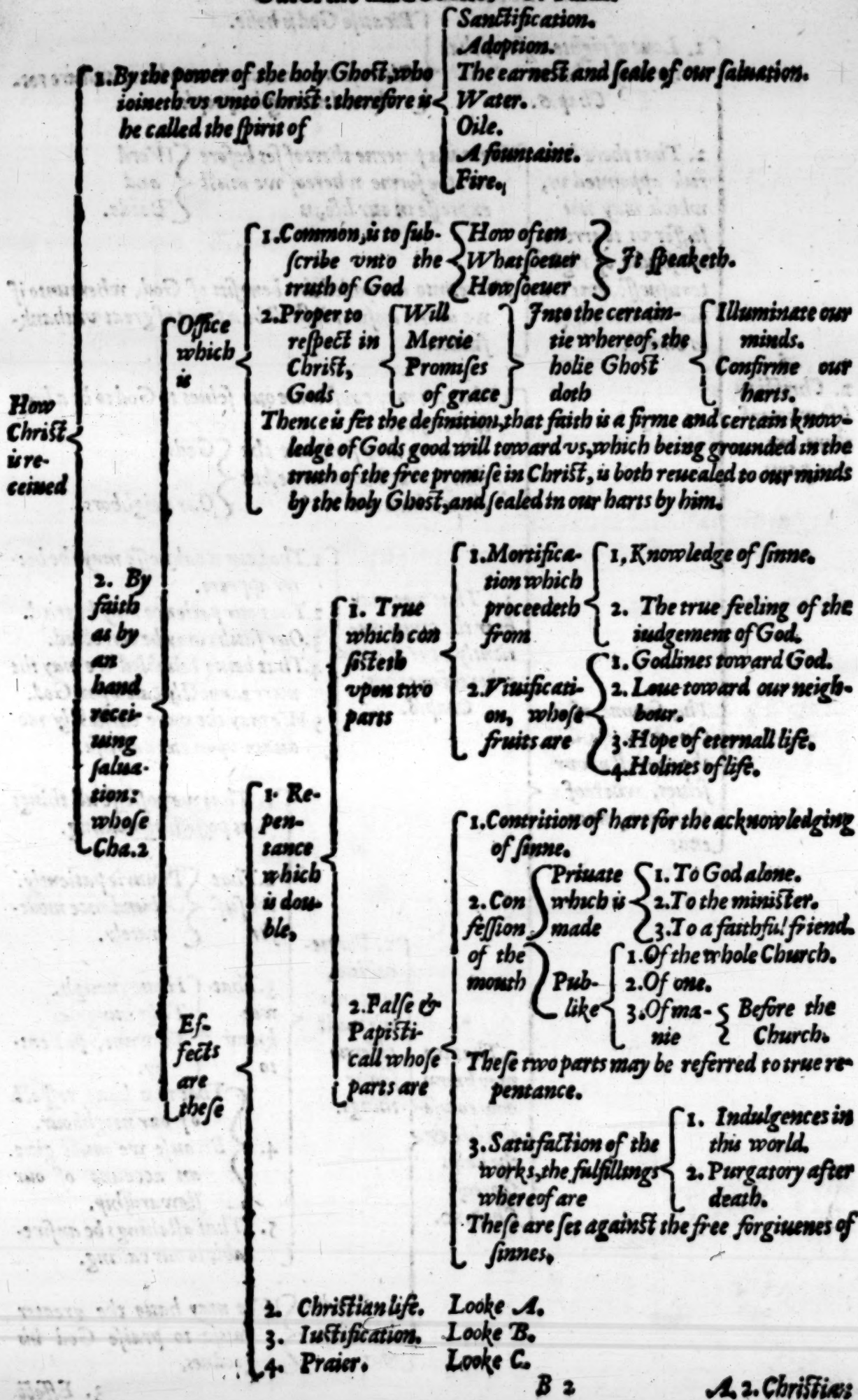
3. How he
hath fulfilled
all the parts
of our re-
demption.
Chap. 16. 17.

1. In dieng for our sinnes.
2. In rising for our iustification.
3. In opening vnto vs the heauens by his as-
cension.
4. By sitting at the right hand of the Father.
5. Thence he shall come to iudge the

| |
|------------------------|
| Living and Dead. |
|------------------------|

How

Out of the third booke. Of Faith.



Out of the third booke. Of Faith.

1. Love of righteousness, that we may be holie.
Chap. 6.

Bicause God is holie.

Bicause we are ioined unto him, and are reckoned among his people.

2. That there be a rule appointed us, which may not suffer us to erre in the studie of righteousness, that we may be made like to Christ.

There is a paterne thereof set before us, the forme whereof we must expresse in our life, in

Word and Deede.

Heereunto are added the benefits of God, whereunto if we do not answer it shall be a point of great unthankfulness.

A
2. Christian life whereof there are two parts

1. That we may consecrate our selues to God to be a lively sacrifice.

2. That we may seeke not the things that be our owne, but those which are

Gods.

Our neighbors.

3. That wee may bear the crosse patiently, the fruits whereof are that
Chap. 8.

1. That our weaknesse may the better appeare.

2. That our patience may be tried.

3. Our faults may be corrected.

4. That being humbled we may the more earnestly call upon God.

5. We may the more earnestly meditate upon eternall life.

The summe of a Christian life is the deniall of our selues, whereof there are fower ends

1. That we possesse all things as possessing nothing.

2. That we suffer { Penurie patiently. Abundance moderately.

3. That wee know { Have ynough. To be hungrie. To want, patiently.

4. { That wee haue respect of our neighbour.

4. { Bicause we must giue an account of our stewardship.

5. That all things be answerable to our calling.

4. That we may know how to use this life & the helps thereof.

Chap. 10.

1. Fornessitie, wherein we must obserue fower things.

2. For delectation that

{ Wee may haue the greater cause to praise God his goodnes.

3. Effect

Ont of the third booke. Of Iustification.

He is iustified who
by the iudgement
of God is } Iudged
and } Iust.
Accounted }

What it is to
be iustified

He is iustified by
Works

Whose life is pure and free from re-
prehension.

There was neuer any such.

He is iustified by
faith

Who being excluded from the righ-
teousnes of works, laieth hold up-
on the righteousness of faith.

Such are the faithfull.

3. Effect of
faith is iustifi-
cation: heere
consider
Chap. 11.

Great consolation

Because in stead of a cruell iudge we
haue a most gentle Father.

That being sanctified, we may think
upon holines.

What follow-
eth thereupon.
Chap. 13. 14.

1. That the consciences of the faith-
full may lift up themselves aboue
the Law, and forget the righteous-
nes of the Law.

2. That their consciences being free
from the yoke of the Lawe, they
may willingly obey the will of
God.

Christian libertie
which consisteth
in three things,
Chap. 19.

3. That they may not be holden with
any religion of indifferent things
before God.

Yet we must
take heede
of two in-
conueni-
ences.

That wee do not a-
buse the gifts of God
to our lust.

That we
auoid of } Giuen.
fence } Taken.
which is }
double. }

Out of the third booke. Of praier.

| | | | | |
|-------------|-----------|---|----------------------------|---------|
| Five fruits | The first | Whilest that we accustom our selues to flie vnto God our hart is enflamed with a more earnest desire to | Seeke Loue and Wor-ship | Him |
| | Second | No small concupiscence or desire may come into our hart, whereof we are ashamed to make God a witnes. | | |
| | Third | That we may receiue Gods gifts with thankesgiuing. | | |
| | Fourth | That hauing gotten a gift, we may the more earnestly thinke vpon his goodnes. | | |
| | Fifth | That the vse may confirme vnto vs the | Goodnesse Providence Truth | Of God. |

| | | | |
|----------|--------------------|---|---|
| 4. Lawes | The first | That we be so framed as those who enter in to speake vnto God: therefore let | 1 Our hands be lifted vp. 2 Our harts be moued. 3 Let vs perseuere. |
| | The second is that | We feele our necessitie. | |
| | The thirde | That we dispoile our selues of all thinking vpon our owne glorie, giuing God the glorie wholly. | |
| | The fourth | Lying prostrate, let vs encourage our selues with a sure hope to obtaine, hauing | 1. The commandement. 2 The Promise. |

C
Prayer is the fourth effect wherein we must consider & marke Chap. 20.

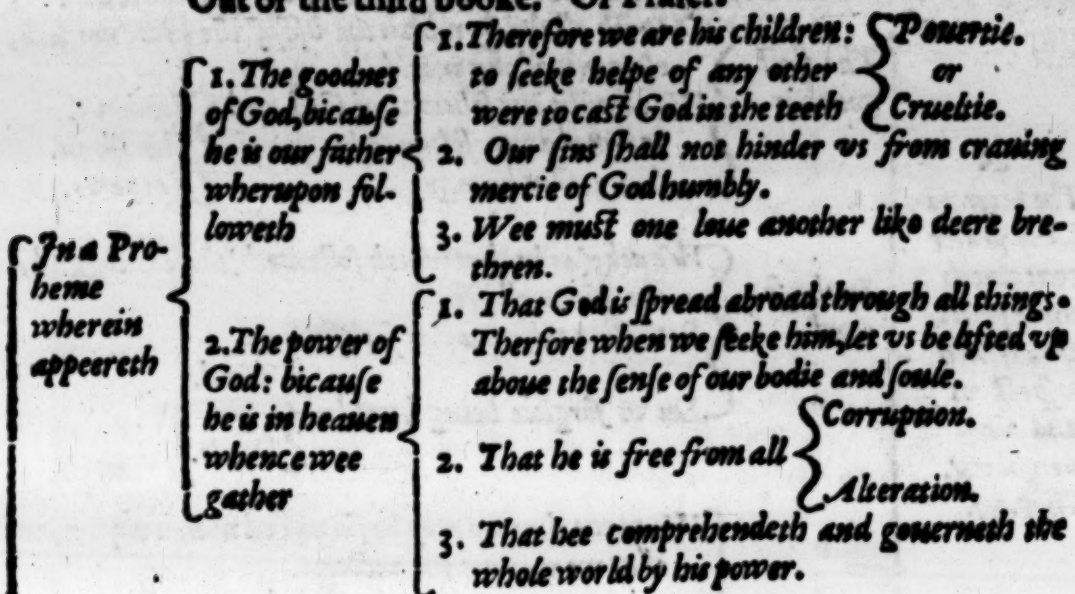
| | | |
|---------------------------------------|---|---|
| They erre who call vpon Saints: | 1 Because the Scripture teacheth that we must call vpon God alone, | 1 Who alone knoweth what things we neede. |
| | 2 Because he will be called vpon by faith, which leaneth to the word alone. | 2 Hee will bee presens: because he hath promised. |
| | 3 Because faith is corrupt, if it depart from the word: in calling vpon Saints. | 3 Hee is able: because he is omnipotent. |
| | | No word, therefore no faith. |
| | | No promise. |
| | | They can neither |
| | | Heare nor Helpe. |

The summe is contained in two tables.

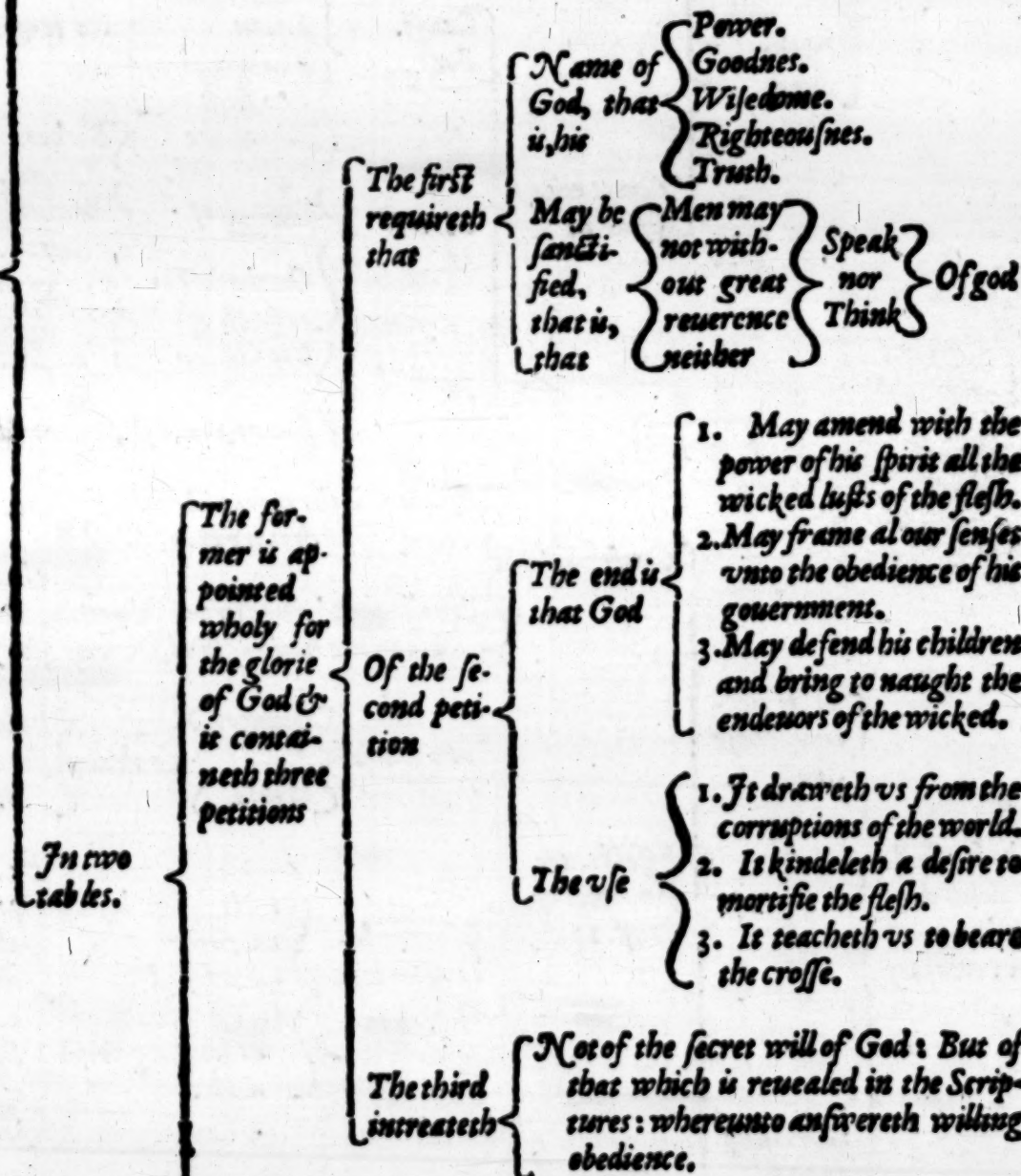
Concerning which, Looke the next Table vnder C.

The

Out of the third booke. Of Praier.



C
The sum
of praier is
compre-
hended
Chap. 20.



The latter, concerning which, looke the table following under the
letter A.

Out of the third booke. Of Praier, Election, Resurrect.

A
The later ta-
ble of praier
containeth
three petiti-
ons, which
respect vs
and our
neighbour.
Chap. 20.

The first
petition

Craueſt all things which the uſe of the bodie needeth, under the
elements of this world.
We commit our ſelues vnto God, and
commend our ſelues to his promi-
ſe, that he may
Feede vs.
Cherish vs.
Keepe vs.

In the ſe-
cond

We aſke (as in that which followeth) thoſe things which ſerue for
the ſpirituall life.
Remiſſion taketh away ſatiſfaction.
Let vs forgive being hurt in
Word:
in
Deede.

In the
third

We craue that we may be furniſhed with weapons, and defended,
that we may get the victorie.

Temptations
differ in

Cauſe.
For

God
Satan
The world
The fleſh

Do tempt.

Matter

Upon the
right hand in
reſpect of

Riches.
Honour.
Beautie, &c.
Pouerrie.

On the left in
reſpect of

Contempt.
Affliction.

In the end

For God tempteth his for their good
Satan, the fleſh, the world vnto euil

Cauſe

Efficient, is the meere liberali-
tie of God that we may

Giue thanks.
Be humbled.

Finall: that being ſure of ſaluation, becauſe wee
are in the hand of God, we may glorifie him.

1. Of elec-
tion whoſe
Chap. 21.

Theſe effects
of faith doe
lead vs vnto
the certainty

Effects are
ſometimes of
Chap. 22. 23.

An whole

Country
House.

& that
In louing ſome
In reiecting
others.

Of one: bi-
cauſe whom
Chap. 24.

1. He knew before
2. Called
3. Juſtified
4. That hee may
at length glorifie
them.

1. By the
preaching
of the
word.
2. By the
lightening
of the holie
Ghoſt.

2. Of riſing
again.

1. Becaufe we can by no other meanes be glorified.
2. Becaufe Chriſt roſe in our fleſh.
3. Becaufe God is almighty.

God

Out of the fourth booke. Of the Church.

1. Which is the Church Chap. 12. { 1. Invisible and catholike, which is a communion of saints.
2. Visible and particular, wherein is saluation.
Which is known { 1. By the pure preaching of the word.
2. By the lawfull administration of the sacraments, concerning which looke B. Chap. 14.
Not Angels.

1. Ecclesiastical, wherein are considered

2. How it is governed, where consider Chap. 3. 4.

1. Who bear rule

But men wherein

1. God sheweth vnto vs his great fauour.
2. We haue a very good exercise vnto
3. A very good bond to loue one another.

1. Humilitie.
2. Obedience.

2. Of what sort they be

1. Prophets.
2. Apostles.
3. Euangelists.
4. Pastors.
5. Doctors.

1. Internall, when he that is called doth onely seeke

The glorie of God.
The edifieng of the church.

1. What manner persons are to be chosen

1. Of good behauiour.
2. Of sound doctrine.

2. How they are to be chosen, to wit

1. Fasting.
2. Prayer.

3. What their calling is

2. External wherein mark fower things

3. By whom they bee chosen

1. Immediate: by God { Prophets.
Apostles.
2. Mediate the word being our guide by the { 1. Bishop.
2. Elders.
3. People.

4. By what rite.

1. By laying on of hands.
The uses are { 1. That the dignitie of the minister may bee commended.
2. That he may knowe that he is consecrate to God.
3. That he may beleeeue that he shall not want the holie Ghost.

2. Ciuill concerning which looke Ch. 20

3. What power it hath looke Chap. 5.

4. Their office.

The state of the old church was diuided into Chap. 5.

1. To preach the word.
2. To minister the sacraments.
3. To execute discipline.

1. Bishops.
2. Elders.
3. Deacons, who diuided the goodes

1. To the Bishop.
2. To the Clergie.
3. To the poore.
4. To repaire the Churches.

The

D
God doth hold vs in the society of Christ, namely, by administration or gouernment. Chap. 1.

Out of the fourth booke. Of the power of the Church.

The power of the Church is considered in respect

1. Of doctrine
Chap. 9.

1. Touching the deliuerie of the opinions of faith.

1. That none be deliuered without the word of God.
2. That all be referred vnto the
Glorie of God.
The edifying of the Church.

2. Touching the expounding of them.

2. Of making of lawes.
Chap. 10.

1. In commandements which ought necessarily to be kept.

Diuine.
Humane.

That they be agreeable to the word.

1. What things are to be followed.

Have respect of circumstances
Let
Order
Comlinesse

Places.
Persons.
Times.
be kept.

2. In precepts in different wherein make

2. What things be to be fled: least in stead of the true worship of God, they be exhibited, such are Popish constitutions

1. Are accounted for the true worship of God.
2. Doe binde the conscience with precise necessitie.
3. Doe make the word of God to be of none effect.
4. Are unprofitable and foolish.
5. Do oppresse the consciences with multitude.
6. Do beare a shew of the boasting of Stage plaiers.
7. Are accounted as propitiatorie sacrifices.
8. Are turned to gaine.

3. Of the iurisdiction
Chap. 11.

1. Proper to the Clergie, of which it was intreated in the Synods
Chap. 12.

Prouinciall.
Generall.

End is double.

1. That offences may be prevented.
2. That an offence begun may be abolished

2 Common to the clergie & the people, whose

The practise consisteth in

Admonitions

1. Priuate.
2. Publike.

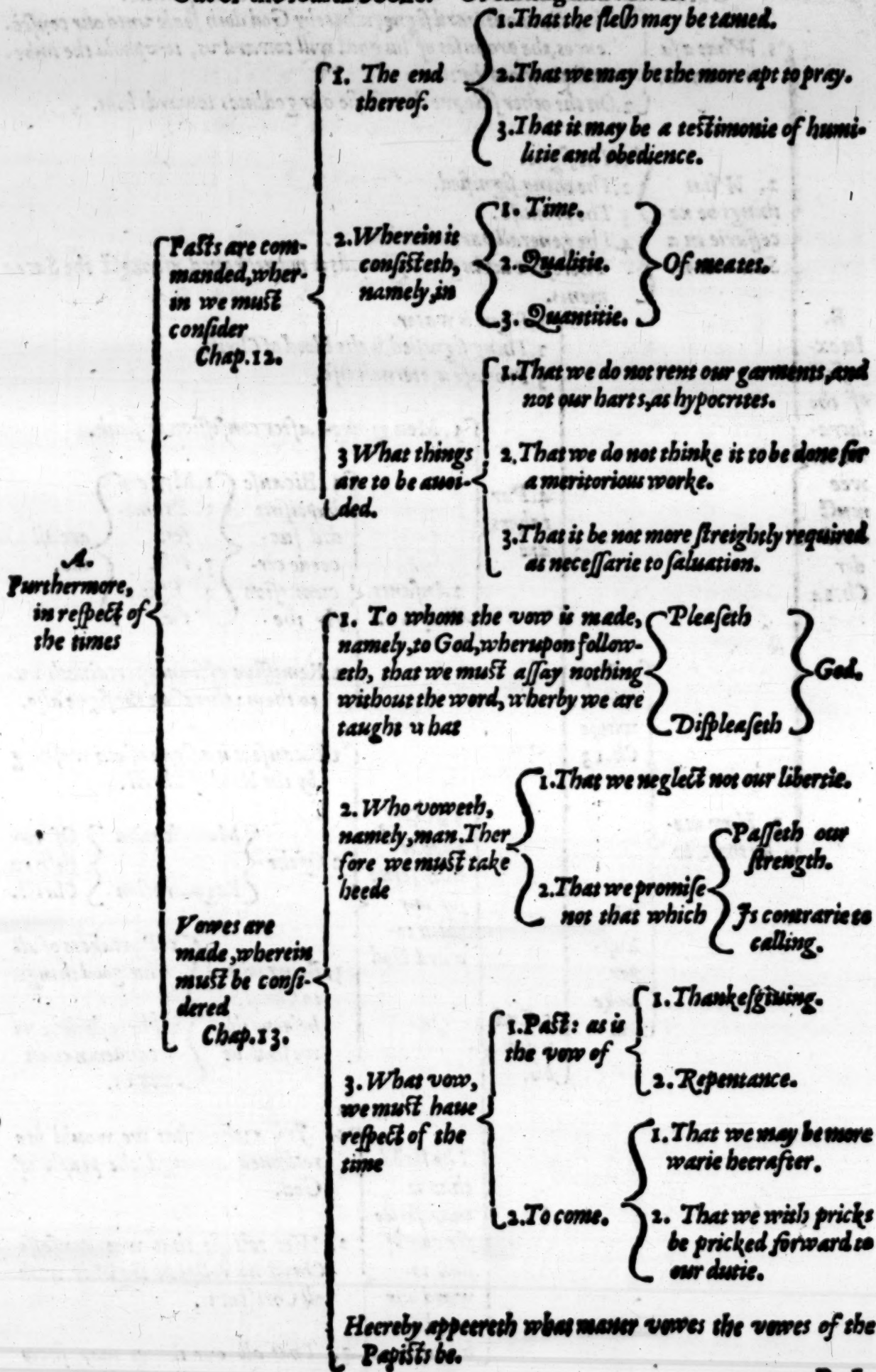
Excommunication, whose ends are three.

1. That the name of the Church bee not euill spoken of.
2. That the good bee not corrupt through the companie of the euill.
3. That through shame they may begin to repent.

Furthermore, fasts are commanded in respect of the time, Looke A.

A. Fur-

Out of the fourth booke. Of fasting and vowes.



B. In

Out of the fourth booke. Of the Sacrament of Baptisme.

1. What a sacrament is. { 1. To wit, an outward signe, whereby God doth seale vnto our consciences, the promises of his good will toward vs, to uphold the imbecillitie of our faith.
2. On the other side, we do testifie our godlines towards him.

2. What things be necessarie in a Sacrament. { 1. The signe.
2. The thing signified.
3. The promise.
4. The generall participation.
Therefore laying on of hands is not reckoned amongst the Sacraments.

B.
In exposition
of the
sacraments
wee
must
consider
Ch. 14

1. Signe is water.
2. Thing signified, is the blood of Christ.
3. Promise is eternall life.

1. Men grown, after confession of faith.

4. Partakers
are

1. Bicause baptisme did succede circumcision for the { 1. Mystery
3. Promises.
3. Vse.
4. Efficacie. } are all one.

2. Infants.
Chap. 16.

2. Remission of sinnes pertaineth vnto them: therefore the signe also.

1. Baptisme,
whose
Ch. 13

1. Bicause it is a signe of our washing by the blood of Christ.

3. How many there be.

The
Super
looke
A.

The first,
that it
may serue
for our
faith to-
ward God

2. Of the { Mortification } Of our
Regeneration } flesh in
Christ.

3. Being ioined to Christ, we beleene that we shall be { 1. Partakers of all
his good things.
2. There shall be no
condemnation
to vs.

The second,
that it
may serue
for confes-
sion to-
ward our
neighbor:
bicause

1. It is a token that we would bee reckoned amongst the people of God.

2. Wee testifie that wee confesse Christ his religion together with all Christians.

3. That all our things may shew forth the praise of God.

A. The

Out of the 4. booke. Of the Supper.

It is a spirituall banquet, whereby we are preserved in that life, whereinto God hath begotten vs by his word.

1. What.

2. The end that

3. We must beware

1. It may serue to confirme our faith toward God.
2. For our confession before men.
3. For exhortation vnto loue.

1. Least in extenuating the signes, we put them too much from their mysteries, whereunto after a sort they are knit.

2. Least that in exalting the same immoderately, we seeme to darken the mysteries themselves.

1. The signification in the promises.

1. The spiritual truth wherein we must consider

2. The matter, Christ by his

1. Death.

2. Resurrection.

3. The effects.

1. Redemption.

2. Iustification.

2. The visible signes.

1. Bread.

2. Wine.

A.
The Supper,
Chap. 17.

4. The parts thereof.

The Masse is
contrary to the
Supper. Chap.
18

1. Because it blasphemeth Christ.

2. It burieth the crosse.

3. It causeth his death to be forgotten.

4. It taketh away the fruits thereof.

5. It weakeneth the Sacraments, wherein the memoriall of his death is left.

And these are
falsly counted
Sacraments.
Chap. 17.

1. Confirmation.

2. Repentance.

3. Extreeme unction.

4. Orders.

5. Matrimonic.

1. Lesser of

2. Greater of

1. Clerks.

2. Dorckkeepers.

3. Readers.

4. Acoluthes.

5. Exorcists.

1. Priests.

2. Deacons.

3. Subdeacons.

Civil

Out of the fourth booke. Of Ciuill gouernment.

44
Ciuill ad-
ministra-
tion doth
appertaine
to the ex-
ternall in-
flice of
manners,
wherein
are to be
considered
Chap. 20.

1. The ma-
gistrate in
whome we
must ob-
serue

2. The
lawes
wherein
thou shalt
obserue

3. The peo-
ple: who
oweth to
the magi-
strate

1.
Who
he is.

2. How many kinds.

3. What is his office.

1. The constitution in respect

2. Equitie in respect of circumstances.

1. Reuerence as to the messenger of God,
and that with a minde

2. Obedience.

3. Loue, whereby he may commend their prosperitie to God by
Prayer.

The vicegerent
of God.
The father of
the country.
The keeper of
the law.
The minister
of iustice.
The foster fa-
ther of the
Church.

There-
fore he
is so
called.

1. That hee
might be stir-
red up to his
duty, & that
he may shew
before men

2. That with singular comfort
of his office he might ease the
difficulties of the same.

1. Monarchicall.
2. Aristocraticall.
3. Democrasicall.

1. That he may heale and not wound.
2. That he keepe humanitie.
3. That he may represent the image of God

Of God.

Of men.

Of times.
Of places.
Of nations.

Sincere.

Not compelled
Offices.

Punishments.

AN

AN
ABRIDGEMENT
OF THE INSTITVTI-
ON OF CHRISTIAN RE-
LIGION WRITTEN BY
IOHN CALVIN.

Of the knowledge of God the Creator.

CHAP. I.

*That the knowledge of God, and of our selues, are things
ioined together, and how they be linked together.*



HE whole summe of our
wisdom consisteth in two
parts : in the knowledge
of God, and of our selues.
But forasmuch as they be
knit together with many
bands, it can not easilie
be discerned whether of
these two is former : for-
asmuch as no man can

¹
The parts of
true wisdom.

behold himselfe, but he must turne his senses vnto the
beholding of God, in whom he liueth and mooueth*.
For it is a plaine case, that those gifts wherewith we are
furnished, are not of our selues: yea that euen that which
we are, is nothing else but a subsisting in one God. Se-
condly, we are brought from those good things, which
distill downe vnto vs from heauen by drops, as from the
streames vnto the springs head. Wherby it commeth to
passe, that by our want and pouerty doth better appeere
that infinite plentie of good things which is in God.
Therefore euery man is not onely pricked forward tho-
rowe the knowledge of himselfe to seeke God, but is al-
so as it were led by the hand to finde him.

* *Act. 17, 18.*

¹
The effects of
the knowledge
of our selues.

2 But it is euident, that man doth neuer come to
the

The effects of
the knowledge
of God.

Naturall pride.

The true rule of
the knowledge
of our selues.

the perfect knowledge of himselfe, vnlesse he haue first beheld the face of God, and so come downe from beholding the same, to view himselfe. For (such is our naturall pride) we do alwaies seeme to our selues righteous and holy, vnlesse we be conuict with manifest arguments of our vnrighteousnes and impuritie. And we are not conuict, if we do only looke into our selues, and not into the Lord also, who is the onely rule wherby the iudgement must be tried. Therefore if we begin once to thinke vpon God, and to weigh with our selues what a one he is, and how exact the perfection of his righteousness, wisdom, and power is, according to the rule whereof we must be fashioned: that which was before in vs delightful vnder a false pretence of righteousness, shall forthwith waxe vile as most great iniquitie, so small agreement is there betweene that which seemeth in vs to be most perfect and the puritie of God.

Effects of the
presence of
God.

*Iud. 30. 22.

Jos. 6. 5.

Iob. 9. 4.

Gen. 18. 27.

3 Hence issued that horror and amazednes, wherewith holie men were taken, so often as they perceiued the presence of God. Hereof proceeded those speeches, we shall die, because the Lord hath appeered to vs*. Therefore all the historie of Iob doth alwaies drawe a most firme argument from the description of the wisdom, power, and puritie of God, to throw downe men with the conscience of their owne foolishnes, imbecillitie, and vncleannes. Abraham doth the better know and acknowledge himselfe to be earth and dust, the nigher he draweth to behold the glory of God. Notwithstanding, howsoeuer the knowledge of God and of our selues are knit together with a mutuall knot, yet the order of right teaching doth require, that we intreat first of the knowledge of God, and that then we come to handle the knowledge of our selues.

CHAP. II.

What it is to know God, and to what end the knowledge of him doth tend.

I AND now I meane the knowledge of God, wherby we do not only conceaue that there is some God: but

Of the knowledge of God the Creator. Ch. 2.

but also we learne & vnderstand that which is behooue-
full for vs to know, concerning him : which is profitable
for his glorie : and finally which is expedient. For to
speake properly, we cannot say that God is knowen,
where there is no religion nor godlines. The feeling of
the powers of God is vnto vs a fit schoolemaister to
teach vs godlines, whence religion doth spring. And I
call godlines a reuerence conioined with the loue of
God, which the knowledge of his benefits doth worke.
Furthermore, we do so know God, not onely bicause as
he hath once created this world, so by his infinit power
he sustaineth it, by his wisdom he gouerneth it, by his
goodnes he preserueth it, he ruleth mankinde, especial-
ly by his iustice and iudgement, he suffereth him by his
mercie, he defendeth him by his aide : but bicause there
shall no where be found any drop either of wisdom, or
light, or sincere truth, which doth not come from him,
and whereof he is not the cause : that we may looke for,
and also beg at his hands all things, and acknowledge
with thanks-giuing that we haue receiued them at his
hands.

2 Therefore they toy in cold speculations, who are
determined to stand about this question, what God is ?
Seeing that it is more behoouefull for vs to know what
a one he is, and what is agreeable to his nature. For to
what purpose is it to confesse with Epicurus, that there
is some God, who casting off all care of the world, doth
onely delight himselfe in idlenes? Finally, what doth it
helpe to know such a God, with whom we may haue no-
thing to do? Yea rather the knowledge of him ought to
serue to this end : first, that it may teach vs to feare and
reuerence him : secondly, that we may consecrate our
selues to God, hauing the same for our guide & schoole-
mistres : Lo what pure and true religion is, to wit, faith
ioined with the true feare of God : so that feare may
containe in it both a voluntarie reuerence, and also car-
rie with it a lawfull worship, such as is prescribed in the
law. And this is the more diligently to be noted, bicause
all men one with another do worship God, but very few
do reuerence him, whiles there is euery where great

3
1
2 3
God is not pro-
perly knowen,
where there is
no religion.

What godlines
is.

1
2
Two causes of
inuocation.

Curious men.

Epicurus his
iudgement of
God.

1
2
The end of the
knowledge of
God.

What true reli-
gion is.
Effects of godlie
feare.

1
2
To worship and
to reuerence
differ.

ostentation in ceremonies: but the sinceritie of the hart is rare.

The knowledge
of God is natu-
rally ingrafted in
vs.

Atheists.

Diagoras.

3 Surely those which iudge vprightly will alwaies hold this for certaine, that there is some feeling of the Godhead ingrauen in the minds of men, which can neuer be blotted out. Yea, that euen this perswasion is in all men naturally, that there is some God, and that this is thoroughly fastened as it were in the very marrow, witnesseth evidently the stubbornnes of the wicked, who though they struggle neuer so much, yet can they not wind themselves out of the feare of God. Although Diagoras and such like do make a mocke of all that which hath beene beleueed throughout all ages concerning religion: although Dionysius do scoffe at the celestially iudgement: yet this laughter is but from the teeth forward: bicause the worme of conscience doth inwardly bite those, being worse than al hot searing irons. So that though the blockish hardnes which the wicked doe greedily bring vpon themselves, that they may despise God, do waxe hard in their minds, yet are they pricked with, and euer now and then ariseth the feeling of the Godhead, which they would gladly were extinguished.

CHAP. III.

*That the knowledge of God is naturally planted
in mens minds.*

*Cicero de natura
Deorum.*

Idolatrie natu-
rall.

2

1 S Vrely if any where the ignorance of God be sought for, we can no where haue a more apparant example therof, than among the blockishest people, & such as are farthest from humanitie. But there is no nation so barbarous (as euen the very Heathen man saith,) no countrie so sauage, which haue not this perswasion remaining in them, that there is a God. And euen those who in other parts of their life seeme to differ but a very little from beasts, do yet notwithstanding continually retaine some seede of religion. Idolatrie is an ample testimonie of this conceit. Bicause man had rather wor-
ship

ship stocks and stones, than that he will be thought to haue no God.

2 *Obiect.* Religion was inuented by the subtiltie and craft of a few men, that by this pollicy they might keepe the simple people in their dutie: whereas notwithstanding those which were to others authors of the worship of God, did belecue nothing lesse than that there was a God.

An. I grant indeed that craftie men did inuent and deuise many things in religion, that they might thereby breede a reuerence in the common sort, and also make them afraid, that they might haue their minds more obedient. But they could neuer haue brought that to passe, vnlesse mens minds had first beene possessed with that constant persuation concerning God: whence as from seede springeth all inclination to religion. Naturall wisdom. Whence inclination to religion doth come.

Obiect. Many deny that there is any God.

Atheists.

An. Maugre their heads they do now and then feeble that whereof they are desirous to be ignorant. No man did more boldly contemne God than Caligula: and yet no man was taken with greater feare when any token of Gods wrath was shewed: he did quake for feare of God inwardly, whom outwardly he studied to despise. For there is alwaies in the mindes of all men, some knowledge of God. Caligula.

CHAP. IIII.

That the same knowledge is either chooked, or else corrupted, partly through ignorance, and partly through malice.

1 **A**Nd as experience doth witnes that there is some seede of religion sown in all men: so there can scarce one be found among an hundred, which hauing conceaued the same in his hart doth cherish it, neither is there any found in whom it waxeth ripe: so far off is it, that the fruit appeereth in due time. Furthermore, whether some do vanish away in their superstitions, or other some do of set purpose maliciouslie reuolt from

1
Superstitious
ignorance.

1
2

C 2

God:

Ch. 5. The 1. Booke of Christian Institut.

God: yet all do degenerate from the true knowledge of him. Wherby it commeth to passe that there remaineth no true godlines in the world.

* *Psal. 14. 3.*

Good intent.

2 *Obiect.* Dauid witnesseth that many do thinke in their harts that there is no God.*

An. That is restrained vnto those wicked and foolish ones, who hauing choked the light of nature, do of set purpose make blinde themselves, that in seeing they may not see.

The true rule of religion.

* *Galat. 4.*

* *Ephes. 2. 12.*

3 *Obiect.* Any light study of religion how preposterous soeuer it is, is sufficient to saluation.

An. True religion must be framed according to the will of God, as by a perpetuall rule. Therefore superstitious men do worship their owne dotings, which set vp to God newly inuented worshippings. Such the Apostle saide did serue those which were no gods: * and in an other place, that they were without God.* For there is no true religion but that which is conioined with the truth.

2

Feare is double.

A similitude.

4 There is also an other offence, that they neither haue any respect to God, but against their wils: neither do they draw neere to him, vntill they be drawne, being vnwilling and hanging backe: neither haue they euen then any voluntary feare, which floweth from the reuerence of the Maiestie of God: but onely a seruile and constrained feare, which the iudgement of God wringeth out of them: which bicause they can not escape, they quake for feare thereof, yet so that they do also loath and abhor it. That seed remaineth in deed, which can by no meanes be plucked vp by the roots, to wit, that there is some Godhead: but yet it is so corrupt, that it bringeth forth none but most bad fruits of it selfe.

CHAP. V.

That the knowledge of God doth shine in the making of this world, and in the continuall governing thereof.

The end of mans life.

I

I **M**oreouer bicause the last end of blessed life consisteth in the knowledge of God, least the entrance

trance vnto happines should be shut before and against any man, he hath not onely planted in mens mindes that seed of religion, but he hath also so reuealed himselfe in the whole workmanship of the world, and offereth and sheweth himself so openly euery day, that they can not open their eies, but they shal be inforced to behold him. Therefore the Prophet crieth out, that he is clothed with the light as with a garment. * And the Apostle calleth the ages of the world the spectacles of inuisible things. *

* Psal. 104, 2.

* Heb. 11, 3.

2 Furthermore there be infinite proofes both in heauen and also in earth, which do testifie the wondrous wisdome of God: not onely those which are more hidden, for obseruing whereof, Astrologie, Philosophie, and all naturall Philosophie are appointed, but also such as euery most ignorant idiot may see, so that the eies can not be opened, but they shall be inforced to be witnesses thereof, and they must needs breake out into the admiration of him which hath made these things.

1
Ordinary works
are naturall testimonies of the
wisdome of God

1

2

3 For which reason Paul, after that he had declared that God may be found by groping, euen of those which are blind, addeth foorthwith, that he is not far to be sought: because all men do feelee vndoubtedly within themselves the heauenly grace wherewith they are quickned. *

* Acts. 17, 27.

4 And heere is discovered the filthy vnthankfulness of men, which while they haue within them a noble shop furnished with innumerable works of God, and also a warehouse stuffed with inestimable plentie of riches, do so much the more swell and are on the other side puffed vp with pride: yea the earth doth beare at this day many monstrous spirits, which doubt not, ne sticke to corrupt all the seede of the Godhead which is sown in mans nature, to suppress the name of God, and to put nature in his steed: whereas rather nature is an order prescribed by God. Therefore in matters of so great weight, and whereto singular reuerence is due, to inwrap God confusedly with the inferior course of his works is hurtfull and wicked.

Vnthankfulness
of men.
A similitude.

What nature is.
A godly meditation from the
creatures to the
Creator.

5 Therefore let vs remember so often as euery one of vs doth consider his owne nature, that there is one God, who doth so gouerne all natures, that he will haue vs to haue respect to him, and that our faith be directed toward him, and that we worship and call vpon him: because nothing is more disordered than to enioy such excellent gifts which fauor of diuine nature in vs, & to neglect the author which doth giue vs the same freely.

Quest. But for what cause was God mooued, both to create all these things once, and with what cause is he mooued to preserue the same now?

The goodnes of
God the onely
cause of the cre-
ation,

* *Psal.* 145, 9.

2
Extraordinarie
works.

1
Mercie.

2
Iudgement.

Why God doth
suffer the wic-
ked to triumph
for a time.

Whence the
iudgement of
God is gathe-
red.

Clemencie.

An. His onely goodnes both was and is the cause, which ought to be sufficient to allure vs to loue him: forasmuch as there is no creature, vpon which his mercie is not poured out.*

6 Also in the second sort of his works, which happen beside the ordinarie course of nature, there appeare as euident arguments of his powers. For in gouerning the societie of men he doth so temper his prouidence, that although he be infinite waies bountifull and beneficiall toward men: yet notwithstanding he declareth by manifest & daily iudgements, his clemencie to the godly, and his seueritie to the wicked. For those punishments wherewith he punisheth wickednes are not doubtfull: like as he doth plainly declare that he is the defender and reuenger of innocencie, whiles that in all things he prouideth for the saluation of the good.

Quest. Why doth God oftentimes suffer the wicked to triumph vnpunished for a time, and doth permit the good to be tossed with much aduersitie, and also with the malice of the wicked?

An. When as he punisheth one wickednes with a manifeste iudgement of his wrath, we must know that he hateth all wickednes: when he letteth many go vnpunished, we must know that there shall be another iudgement wherein they be deferred to be punished. In like sort, how great matter doth he minister vnto vs to consider his mercie, when as he often times sheweth mercy without being weary toward miserable sinners, vntill he haue broken their frowardnes with doing good to them,

them, in calling them home with his more than fatherly tenderneſſe?

7 To this end, when the Prophet ſetteth downe that God doth at a ſudden & contrary to their expectation, helpe miſerable men when their affaires are paſt hope, *he gathereth at length that thoſe which are counted ^{* Pſal. 107. 9. & 113. 7.} fortunate chances, are as many teſtimonies of the heavenly providence of God, and eſpecially of his fatherly clemencie: and that hereby the godly haue matter of ioy miniſtred vnto them: and that the mouthes of the wicked are ſtopped. ^{What matter of ioy the godly haue.}

8 But in thoſe things we woonder at the power of God, and kiſſe his wiſedome.

Queſt. Can we attaine to the knowledge of the eſſence of God?

^I
The knowledge of God cometh by the euent of things.

An. We muſt rather adore the ſame than doubtfully ſeek it out. Therefore we ſee that there needeth no longer nor laborious demonstration to ſet out thoſe teſtimonies which ſerue to ſet forth the maieſty of God, whereby we are invited to the knowledge of God, not that which is content with a vaine ſpeculation, and doth ſwim about onely in the braine: but that which ſhall be ſound and fruitfull.

9 Secondly, ſuch knowledge ought not only to raiſe vs vp to worſhip God, but alſo to awake and liſt vs vp to hope for the life to come. For when we conſider that the tokens which the Lord ſheweth both of his clemencie, and alſo of his ſeueritie, are onely begun and halfe full: without doubt we muſt conſider that he doth herein onely make a ſhewe of thoſe things, the manifeſtation and full deliuerance whereof is deferred vnto another life*. On the other ſide ſeeing we ſee the godly afflicted by the wicked, and the wicked in flourishing eſtate, we muſt gather that there ſhall be another life, wherein is laide vp both vengeance for iniquitie, and alſo a reward for righteousnes. <sup>²
Worſhip.
Hope of eternal life.</sup>

* Aug. lib. 1. de ciuitate Dei. Cap. 8.

10 But how clearly ſoeuer he repreſent both himſelfe & alſo his immortall kingdome in the mirror of his works (ſuch is our blockiſhneſſe) we ſtand alwaies amazed at ſuch euident teſtimonies, ſo that they paſſe away

Mans blockiſhnes.

10
Ordinarie
works.

Extraordinarie
works.

Whence natu-
rall idolatrie
doth come.

Rashnes ioined
with ignorance
hath brought
forth idolatrie.

Stoicks.

* Eph. 2, 12.
Idolaters are
without God.

* Rom. 1, 21.
* Heb. 2, 10. 20.
* Ioh. 4, 22.

Naturall lights
being lighted
for the know-
ledge of God.

Ch. 5. The 1. Booke of Christian Institut.

without doing vs any good. For as touching the framing of the world how many be there amongst vs, who whiles they either looke vp toward heauen, or cast their eies aside vpon diuers countries of the earth, do referre their minde vnto the remembrance of the Creator, & do not rather stay in the viewing of the works created, passing ouer the Creator? And as touching those which come to passe besides the order of the naturall course, where is there one that doth not rather thinke that men are whirled and turned about by the blind rashnesse of fortune, than gouerned by the prouidence of God?

11 Hence came that huge sinke of errors wherewith the whole world hath beene filled & ouerwhelmed. For euery mans wit is to himselfe as a mase, so that it is no maruell that all nations were brought into diuers deuises. And not that onely, but also that almost euerie seuerall man had his seuerall God. For so soone as rashnes and wantonnes were ioined to ignorance, and darke-nesse, there was scarce any one found which did not frame to himselfe an idoll or fansie in steed of God.

12 And if so be it the most excellent men did wander in darknes (such as were the Stoicks, and the misticall diuinitie of the Ægyptians, who doting with reason faigned to themselues more gods) what shall we say of the scourings of the people? Paul pronounceth that the Ephesians were without God * vntill they had learned out of the Gospell what it was to worship the true God. And to the end the scripture may make place for the true and onely God, it condemneth all falshood and lieng whatsoeuer godhead was worshipped in olde time among the Gentils *. The Samaritanes wist not, saith Christ, what they did worship *. Whereupon it followeth that we do alwaies worship at all aduentures (which notwithstanding is no small fault) vnles God do witnes of himselfe from heauen: and declare to vs by his word what he will haue done.

13 Therefore so many burning lamps do shine in vaine in the edifice of the world, to set forth the glory of the author: which do so shine round about vs, that yet notwithstanding they are not able to bring vs into
the

the right way of themselves. They raise in deed some sparkles, but they are chooked before they shew forth any perfect light. The invisible Godhead is, I grant, represented by such spectacles*: but we haue no eyes to see the same*, vnlesse they be lightened by the inward reuelation of the spirit through faith.

* Heb. 11, 1.

* Rom. 1, 19.

* Act. 14, 16.

14 *Obiect.* If we want naturall power, so that we can not clime vp into the pure and manifest knowledge of God: we shall be holden excused if we worship not God as we ought.

An. All colour of excuse is cut off: bicause the fault of so great dulnes is within vs, neither can we so pretend ignorance, but that euen our very conscience shall alwaies conuince vs both of sluggishnes and vnthankfulness.

Why we are not excused before God.

CHAP. VI.

That a man hath need to haue the Scripture to be his guide, that he may attaine to the knowledge of God the Creator.

1 **T**Herfore although that brightnes which shineth before, all mens eyes in the heauen and earth, doth spoile mans vnthankfulness sufficiently of all defence: yet God hath giuen another and a better helpe, namely the light of his word, that he might thereby be known to saluation. And this prerogative did he vouchsafe to bestow vpon those whom he would gather nigher and more familiarly to himselfe, to wit, vpon the Iewes. Notwithstanding he did afterward make the same benefit common to all nations.

1
The creation.

2
The word of God is giuen to saluation.

1. Iewes.
2. Gentils.

2 But whether God did make himselfe known to the fathers by oracles and visions, or he did informe them by the ministerie and diligence of men, of that which they should afterward deliuer to their posteritie as from hand to hand: yet it is out of all doubt that the firme certaintie of that doctrine was ingrauen in their harts, so that they were perswaded and did vnderstand that, that which they had learned came from God. For
God

1
He reuealed himselfe to the fathers by oracles and visions.

1 2

The certaintie
of the propheti-
call Scripture.

1

2 3

Naturall for-
getfulness.
Error.

Boldnes.

1

2

3

**Psal.* 19, 1.

1

2
The schoole of
Gods children.

Ch. 7. The 1. Booke of Christian Institut.

God did alwaies make vndoubted assurance for credit for his word, which did far surpasse all vncertaine opinion. Therefore he enrolled his oracles in publike tables: he published his Law: whereto the Prophets were afterward added to be interpreters thereof.

3 And bicause mans mind is very much enclined to forget God, bicause it is wonderfully bent toward all maner errors, and bicause the lust thereof to forge new kinds of religion is great: we may see how necessarie such enrolling of the celestiaall doctrine was, least either through forgetfulness it should perish, or through error vanish away, or be corrupt through mans boldnesse.

4 Therefore after that the Prophet had said that the heauens declare the glory of God*, and that the firmament sheweth his handiworke, that the ordinate course of the daies and nights set forth his maiestie: he descendeth afterward to make mention of his word. The Law of God, saith he, is vndefiled, conuerting the foules, &c. Where he propoundeth the peculiar schoole of the children of God, which alone leadeth them vnto the true knowledge of saluation, and without which we shall alwaies erre.

CHAP. VII.

Of the authoritie of the Scripture.

1 **T**herefore bicause we haue not oracles dayly from heauen and the Scriptures alone are extant, whereby alone it pleased the Lord to haue his trueth continually kept in remembrance, the same Scriptures are of full authoritie with the faithfull by no other meanes, than when they be perswaded that they came from heauen, as if the liuely voices of God were heard there.

Obiect. The Scripture hath as much authority and weight, as is graunted vnto it by the consent of the Church.

The Scripture
resteth not vpon
mans authoritie.

An. The eternall and inuiolable truth of God resteth not vpon mans pleasure.

2 There-

2 Therefore we must marke what the Apostle saith, that the Church is builded vpon the foundation of the Prophets and Apostles*.

* Eph. 2, 20.

Obiect. Though the Church haue hir first beginning thence, yet it is doubtfull what things be to be ascribed to the Prophets and Apostles, vnlesse the iudgement of the Church come betweene.

An. If the Church of Christ were in the beginning founded vpon the writings of the Prophets, and vpon the preaching of the Apostles, wheresoeuer that doctrine shall be found, surely the approbation thereof was before the Church, without which the Church it selfe could neuer haue beene. Wherefore when the Church receiueth the Scripture, and confirmeth it with hir consent, it doth not make it authentically as being otherwise doubtfull and in controuersie: but because she acknowledgeth it to be the truth of hir God, she reuerenceth it without delay, as the duety of Godlines doth binde hir.

Quest. Who can make vs beleue that these things came from God, and that they came safe and sound to our time? That one booke is to be receiued reuerently, and another is to be put out of the number?

An. The Scripture doth of it selfe carrie the sense of truth, which the spirit of God doth firmly imprint in our minds.

The first argument drawn from the testimonie of the holie Ghost.

Obiect. Yea surely the Church doth prescribe the certaine rule of all these things, and it is for it to determine what reuerence is due to the Scriptures.

An. If the case stande so what shall become of seelie consciences which seeke for the perfect suretie of eternall life? if all the promises which are extant touching the same, be vpholden onely by the iudgement of men, they should alwaies wauer and tremble.

3 *Obiect.* Augustine saith: I had not beleueed the Gospell vnlesse the authoritie of the Church had moued me*.

* *Lib. contra epist. fundamentalem. Cap. 9.*

An. He had to deale with the Manichees, which would haue men to beleue them without any gainfaieng, when they were perswaded that they had the truth,

In the fourth
Chap. of the
same booke.

truth, but could not shew it. He demandeth what they would do if they should light on a man which doth not beleue euen the Gospel? After that he addeth: and I truly would not beleue the Gospel, &c. signifieng that at such time as he was a stranger from the faith, he could by no meanes be brought to embrace the Gospel as the certaine truth of God, vntill he was ouercome by the authoritie of the Church.

Quest. Why then doth he oftentimes vrge the Manichees with the consent of the whole Church, when he will prooue the same Scripture which they refused?

An. He doth no where aime at this, to teach that the authoritie which we grant the Scriptures to haue, doth depend vpon the determination or decree of men: but doth onely (which was of great importance in the cause) bring forth the iudgement of the whole Church, wherein he had the vpper hand of his aduersaries.

4 Therefore if we will well prouide for our consciences, that they be not continually caried about with an vnstable doubting, or that they doe not wauer, ne yet stay at euery small stop, we must fet a perswasion further then either from mans reasons, or iudgements, or coniectures, to wit from the secret testimonie of the Spirit.

Quest. By what reasons can it be prooued that Moses and the Prophets were inspired by GOD to speake?

The testimonie
of the holie
Ghost is more
excellent than
any reason.

* *Isai.* 51, 16.

19, 21.

* *2. Cor.* 1, 22.

Eph. 1, 13.

An. The testimonie of the Spirite doth surpasse all reason (though there may many arguments be alledged, whereby it may appeare, that if there be a God in heauen, the Law and Prophecies, & Gospell came from him.) That doth Esaias witnesse, saying, my Spirit which is in thee, and the words which I haue put in thy mouth and in the mouth of thy seede shall not faile for euer*. For the Spirit is the earnest and seale to confirme the faith of the godly*, bicause vntil he lighten their minds, they do alwaies wauer amidst many doubts.

5 Therefore let this remaine firme, that they whom the holie Ghost hath taught, do rest soundly in the Scrip-

Scripture, and that this is of sufficient credit of it selfe, and that it is not lawfull to make it subiect to demonstration and to reasons, and that it hath by the testimonie of the spirit that certaintie which at our hands it deserueth. And that that alone is the true faith which is sealed in our harts by his seale*.

There is no true faith without the illumination of the holie Ghost.

* *Jsa. 54. 13.*

CHAP. VIII.

Humane proofes which serue to establish the authoritie of the Scripture.

1 **F**urthermore we see how great force the truth of the Scripture hath, seeing there is no writing of man how finely soeuer it be polished, which is of such force to moue vs, although the high misteries of the kingdome of heauen, be deliuered vnder a contemptible basenes of words.

2. Argument from the efficacy thereof.

Obiect. But the force of eloquence doth allure, delight, inforce, mooue and carrie headlong men.

An. But it doth not so liuely pearce thine hart, neither is it so infixed as in thy very marrowe.

2 *Obiect.* Some of the Prophets did vse an elegant and fine kind of speech.

Eloquence.

An. The holy Ghost ment to shew by such examples that he wanted not eloquence, when he vsed in other places a plaine and homely stile.

Obiect. Sathan doth craftily sowe wicked errors in a rude and almost barbarous speech, that he may more easilie deceiue sillie men.

An. Sathan is a counterfaiiter of God in many things, but all those who are indued with meane vnderstanding do see how vaine and filthy that curious counterfaiiting is, if they conferre mans inuentions and the word of God together.

Sathan a counterfaiiter of God,

3 Besides those whereof I haue already spoken, the very antiquitie of the Scripture hath no small weight: forasmuch as there is no monument of religion extant, which doth not come far short of the age of Moses. Neither doth Moses inuent any new God, but doth set downe

3. Argu. drawn from antiquitie,

downe concerning the eternall God, that which the Israelites had from their fathers as deliuered from hand to hand in long proceffe of time.

4 *Obiect.* The Egyptians did extend the antiquitie of their religion vnto fixe thousand yeeres before the creation of the world.

An. Euen prophane men did alwaies scorn their vain babling.

Ob. Moses his authoritie is not void of suspition.

An. Vnlesse he had bene inspired with the holy Ghost he would neuer haue marked with eternall infamie in the person of Leui * the familie whereof he descended by his ancestors almost three hundred yeeres before; neither doth he refuse to incurre enuie among his kinsmen, whom no doubt this did grieue. Neither would he haue made mention of the wicked murmuring of Aaron his owne brother, and of Marie his sister*. Furthermore, forasmuch as his authoritie was great, he would at least haue left the right of the Priesthood to his own sonnes, but he appointeth them the basest place.

5 And now so many and such excellent miracles: are as many establishments of the law which was giuen by him, and of the doctrine which he published*.

Obiect. That is to take that for a thing which all men grant, which wanteth not some to gainsay it.

An. Forasmuch as Moses published these things in the hearing of the open assemblie, what place had he to inuent any thing of his owne head, among those who were eie witnesses of the things which were done?

6 *Obiect.* Such miracles are to be ascribed to magical arts.

An. He did so abhor that superstition, that he commanded those to be stoned, which did but aske counsell of forcerers and soothsaiers*. A deceiuer doth seeke to win himselfe a name among the common people by iuglings. Moses cried out that he and Aaron are nothing, but that they do onely execute those things which God hath prescribed. What enchantment could bring to passe that Manna should raine from heauen? How could he haue beguiled the furor of the whole people

The antiquitie
of the religion
of the Egyptians.

1
Moses his authoritie.

* Gen. 49, 5, 9.

2
* Num. 12, 1.

3

4
Moses his miracles.

* Exod. 34, 29.

* Exod. 19, 16.

Exod. 40, 34.

* Num. 16, 14, 20, 10, 11, 9.

1
* Levit. 20, 6.
* Exod. 10, 7.

2
The nature of
a deceiuer.

people so often as they made insurrection against him, with iugling casts?

7 Furthermore we haue the truth of the prophecies, which doth sufficiently shew, that both Moses (who assigneth the principalitie to the tribe of Iuda *, foure hundred yeeres before it came to passe: and also foretold that the Gentils should be adopted together into the couenant of God, when almost two thousand yeeres did passe afterwards*.

3

4

4. Argument drawn from the truth of the prophecies.

* Gen. 49, 10.

* Deut. 32, 2.

8 And other Prophets also, (which foretold things to come*, as if they had beene present:) did speake by the spirit of God.

* Iſai. 45, 1.

* Ier. 25, 12.

* Dan. 7, 4.

9 *Quest.* Who hath certified vs that these things were written by Moses and the Prophets which we read vnder their names? yea, was there euer any Moses?

An. But if any man should call it into question whether there were euer any Plato, or Aristotle, or Cicero, who would not say that such madnes were woorthy to be corrected with strokes or stripes? Also we see that the Law of Moses was rather woonderfully preserued by the heauenly prouidence, than by mans industrie and diligence, against the furious assaults of the enemies of the truth.

5. Argu. drawn from the preservation of the law.

10 *Quest.* Seeing Antiochus commanded all the bookes of the Law to be burned, whence came those copies which we haue now?

Antiochus commanded the bookes of holy Scripture to be burned.

An. It doth not follow that his commandement did take effect. Which thing the Greeke interpretation doth witnes which did follow forthwith, and was published throughout the whole world.

Obiect. They were forged bookes.

An. No man durst at any time obiect that to the Iewes.

11 Furthermore the plainnes of speech vsed by the three Euangelists: the speech and Gospel of Iohn thundering from on high with graue sentences: the heauenly maiestie which shineth in the writings of Peter and Paul: the vnlooked for calling of Mathew from the table of his gaine: of Peter and Iohn from the fish boats to preach

6. Argu. drawn from Christs sermons, the calling & writings of the Apostles.

preach the Gospell: the conversion and calling of Paul an enimie vnto the Apostleship, are signes of the holie Ghost speaking in them. For those which before were of no reputation amongst the people, began to intreat of high points of heavenly mysteries.

7. Argu. from content of the Churches.

8. Argu. from the godly conuerſation of the godly.

9. Argu. from the shedding of the blood of Martyrs.
The voluntarie death of the heathen.

12 Neither is that without great weight, to wit, the consent and agreement of so many ages, of so diuers nations, and so contrary minds, to embrace the Scripture. Furthermore it purchaseth great authoritie, when we looke into the godlines of those, who do so agree together: not of all indeed, but of those whom the Lord would haue to shine as lights in his Church.

13 And now how safely ought we to giue our names to that doctrine, which we see established and testified by the blood of so many holy men?

Obiect. Many heathen men did confirme their sayings with voluntary death.

An. Such were led rather with frantike madnes, than with the zeale of God. Therefore let vs conclude that the authoritie of the Scripture doth depend vpon God and not vpon men.

CHAP. IX.

That fanaticall men overthrow all principles of godlines, which forsaking the Scripture run to reuelations.

1 **M**Oreouer those who forsake the Scripture, and imagine I wot not what way to come to God, whiles that they make boast of the Spirit, and run to reuelations, are to be thought not so much to be holden with error, as to be tossed to and fro with madnes.

Reading 4
hearing of the
Scripture is necessary.
* 1. Tim. 3, 14.

2 Whereby we do easily vnderstand that we must diligently apply our selues both to read and marke the Scripture*, if we list to take any vse and fruit of the Spirit of God.

Obiect. It were no meet thing that the Spirit of God (to whom all things are subiect) should be in subiection

to

to the Scripture.

An. It is no reproch to the holy Ghost to be euery where like to himselfe: to be constant: neuer to change.

Obiect. But by this means he is brought to triall.

An. I grant: but yet to such triall that he would haue his maiestie established thereby among vs, and least the spirit of Sathan should creep in vnder his title, he will haue vs to know him in that image of his, which he hath ingrauen in the Scriptures.

3 *Obiect.* The letter killeth, but the spirit giueth * 2. Cor. 3, 6, life*.

An. Paul contendeth in that place against the false Apostles, who commending the Law without Christ, did call away men from the benefit of the new Testament, wherein the Lord doth couenant that he will ingraue his Law in the bowels, and that he will write it in the harts of the faithfull. Therefore the letter is dead, and the Law of the Lord doth kill the readers thereof, both when it is pulled away from the grace of Christ, and when it doth onely sound in the eares, the hart being vntouched.

Obiect. Therefore the word it selfe should not be much assured to vs, vnlesse it should be confirmed by the testimony of the Spirit.

An. God hath coupled together by a certaine mutually knot the certaintie of his word and of his Spirit.

CHAP. X.

God is set against idols.

1 **N**OW it is good to consider, whether the Lord doth represent himselfe in the Scriptures to be such a one as we saw him to be depainted out to be before in his works. Surely his fatherly goodnesse and ready will to do good is euery where extolled: and there be set downe examples of his seueritie, which shew that he is a iust reuenger of wickednesse*.

2 God pronounceth in Ieremie what a one he will be knowne to be*. Let him that reioiceth, saith he, re-

1. The goodnes of God by the Scripture.

2. His seueritie.

* Exod. 34, 5.

* Psal. 145.

* Jere. 9, 24.

D I

ioice

Ch. 10. The 1. Booke of Christian Institut.

1. Mercie.
2. Iudgement.
3. Iustice.

1. The feare of God.
2. Confidence in him.

ioice in this, that he knoweth me to be the Lord, which do mercie, iustice, and iudgement in the earth. Assuredly these three things are very needfull to be knowen. Mercy, wherein our saluation consisteth: iudgement, which is exercised vpon the wicked: iustice, whereby the faithfull are preserued. Furthermore, that knowledge of God which is set before vs in the Scriptures, is appointed to none other end, than that which doth shine in the creatures being imprinted in them: to wit, first it inuiteth vs to feare God: and secondly, to put our whole trust in him: to wit, that we may learne to worship him both with perfect innocencie of life, and with vnfeined obedience: and also to depend wholly vpon his goodnesse.

3 Also we must marke, that the Scripture, to the end it may direct vs to the true God, doth plainly exclude all the gods of the Gentils: bicause religion was corrupt euery where almost in all ages.

Obiect. The name of one God onely was alwaies in all places knowen and famous. For euen those which worshipped an infinite number of Gods, so often as they spake according to the true and naturall sense of nature, they vsed simplie the name of God, as if they had beene contented with one God.

An. But bicause all of them in generall were either drawne or else fell through their owne vanity vnto false inuentions, & so their vnderstandings did vanish away, whatsoeuer they thought naturally of one God, was to none other ende but to make them without excuse.

CHAP. XI.

That it is wickednes to attribute any visible forme to God, and that they fall from God generally, whoeuer they be which set vp to themselves idols.

Beastly blockishnes to make a figure of God.

I Vt seeing that this beastly blockishnes did possess the whole world, to desire visible figures of God, and so to make and frame to themselves gods of wood,

wood, stone, or other matter : we must hold fast this principle that the glory of God is corrupted with wicked falsehood, so often as any shape is fained to represent him. Therefore after that God hath in the Law once chalenged to himselfe the glory of the Godhead, he addeth forthwith, Thou shalt make thee no grauen image, neither any similitude*.

The glorie of God is corrupted with pictures.

* Exod. 20, 4.

2 That may easilie be gathered out of the reasons which he adioineth vnto the prohibition : Thou heardest a voice, thou sawest nobody. Therefore take heed to thy selfe, least peradventure being deceiued thou make thee any similitude*, &c. He setteth his voice against shapes. Therefore those men forsake God, which desire to haue visible formes*.

* Deut. 4, 15.
The voice of God is set against figures.

3 *Obiect.* God hath sometimes giuen a presence of his Godhead, so that he was said to haue been scene face to face.

* Ios. 40, 17. &c.
41, 7.

An. Those things did plainly teach men concerning the incomprehensible essence of God. Not that he offered himselfe to be knowne in them as he is. Because it was said to Moses, That no man can see God and liue*.

Obiect. The holie Ghost appeared in likenes of a doue*.

* Exod. 33, 20.

* Matt. 3, 16.

An. When he vanished away forthwith the faithfull were admonished by that token of short continuance, that they must belecue that he is inuisible, that being content with his power and grace they might not inuent to themselues any visible shape.

Obiect. God did sometimes appeare in the shape of a man.

God appeered in likenes of a man.

An. That was a foreshewing of the reuelation which was to come in Christ. Therefore it was not lawfull for the Iewes so to abuse this pretence, that they might erect themselues any token of the Godhead vnder the shape of man.

Obiect. The Cherubims which with their outstretched wings did couer the mercie seate, were made in honor of God*, and why may not we make images of God and of Saints?

Why the Cherubims were made.
* Exod. 25, 17. &c.
28, 21.

An. Those smal images did import nothing else but that images cannot fitly represent the mysteries of God: forasmuch as they were made to this ende, that they might shadow with their wings the mercies seate, and so keepe backe not onely the eies of men, but all their senses from beholding God, that by this meanes they might correct their boldnes. Moreouer it were an absurd thing to bring in shadowes seeing we haue the truth it selfe.

2
Why the Sera-
phims were
shewed to the
Prophets.
* *I sai. 7, 2.*

Quest. What meane the Seraphims which were shewed to the Prophets in visions *?

An. Inasmuch as their faces were couered, they signifie that the brightnes of the glory of God was so great that euen the Angels themselues are kept from the direct beholding thereof.

* *Psal. 115, 4. &
135, 15.*

4 And the Prophet gathereth by the matter, that the images of the Gentils are not gods, but onely the works of mens hands *. For that cause the holy Ghost thundreth out a cruell and sharpe curse: Let them be made like to them which make them, and whosoever they be which put any confidence in them.

Images lay
mens bookes.

5 *Obiect.* Images are laie mens bookes saith Gregorie.

* *Ier. 10, 3.
Haba. 2, 18.*

An. Ieremie calleth images a doctrine of vanitie * and a falshood *. Therefore all that is vaine and false whatsoever men haue learned by images, concerning God.

Obiect. Those are reprooued of the Prophets which do abuse images vnto superstition.

An. I grant that indeed: but I adde that which all men may plainly see and perceiue, that they do condemne that which the Papists take for a sure principle, that images serue in steade of bookes. For they do alwaies set images against the true God, as contrarie things.

*Lib. 4. de ciuit.
Cap. 9. & 32.*

6 Augustine without doubting pronounceth that it is wickednes not onely to worship images, but to set them vp to God *, and that by this meanes the feare of God is diminished, or else taken away: Bicause by this meanes his diuine power might quickly be contemned

in

in the follie and foolish inuention of images.

7 And what other things are those pictures and images which they dedicate vnto saints, but patterns of most wicked riot and filthines? whereto if any man would frame him selfe, he were woorthy to be well cudgeled.

Ob. The case so standeth that at this time many men cannot want these bookes.

An. Whence commeth this blockishnes saue onely bicause they are defrauded of that doctrine which alone was meete for the framing and fashioning of them?

8 Furthermore as touching the beginning of idols, that is receiued almost by common consent, which is written in the booke of wisdome, * to wit, that those were the first authors of them, which gaue this honor to the dead, superstitiously to worship their memorie: but idols were in vse before that time*. For Thare and Nachor worshipped false gods before Abraham was borne*. Therefore the minde begat the idoll, and the hand brought it foorth.

The beginning of idols.

* *Wisd.* 14, 15.

* *Gen.* 31, 19.

* *Exod.* 32, 2.

Iosua. 24, 2.

9 Worshipping did follow such forged inuention. For seeing men did imagine that they beheld God in the images, they did also worship him there.

There is some Godhead ascribed to the images.

Obiect. The images are not counted the gods themselves.

An. Neither were the Iewes altogether so ignorant that they did not remember that it was God by whose hand they had bene brought out of Egypt, before they made the calf: neither were the Heathen men so blockish that they did not vnderstand that God was some other thing than wood and stone.

Obiect. That visible thing is not worshipped, but that which is represented.

An. The Gentils had the like starting holes. For all Idolaters being not content with the spirituall vnderstanding, thought they should haue some more certaine mightier impression by images.

10 Vnlesse it were so, to what end do they kneele before the images? To what end serue pilgrimages? Why

Ch. II. The I. Booke of Christian Institut.

do we turne our faces toward the images when we are about to pray, the like whereof we haue at home? why doe they stand in defence of them as of matters of most great importance?

11 *Obiect.* That worship which is giuen to images, is *Idolodouleia* or the seruice of images, and not *Idololatreia* or worshipping of images.

It is a lighter
matter to wor-
ship than to
serue.

An. As if it were not a lighter matter to worship than to serue, by this means they should worship God, and serue images. Furthermore, *λατρεύειν* doth signifie nothing else but to worship. Therefore they grant that they worship without worship.

Obiect. That is to catch an aduantage by words.

An. But they themselues whiles they go about to bleare the eies of the simple, doe bewray their ignorance.

12 *Quest.* Are then no images tollerable?

What images
are tollerable.

An. Those onely are condemned which are made to be worshipped.

13 *Quest.* Is it not expedient to haue those images in Churches which represent histories, famous facts or mens bodies?

When images
were set vp in
Churches.

An. The authoritie of the ancient Church ought to moue vs, wherein for the space almost of five hundred yeeres, wherein religion did as yet more (florish) the temples of Christians were commonly void of images. But they were brought in when the sinceritie of the ministerie did degenerate. This seemeth to be the cause why Iohn would haue vs to abstaine not onely from worshipping of images, but also from the verie images themselves*.

* 1. Ioh. 5, 21.

The Nicene
Councell.

14 *Obiect.* The Nicene counsell which was holden by the commandement of Irene, did decree that images should not onely be had in Churches, but also worshipped.

An. Whosoever he be which shall read the refutarie booke, published in the name of Carolus the great, wherein are rehearsed the opinions of the bishops which were present, and the arguments which they did vse, he shall find such filthie and vnsauerie follies, that I

am

am ashamed much to report them.

15 As if all those reuerend fathers did not discredit themselues either by handling the Scriptures so childishly, or by renting them in pieces so wickedly

It is a wonder that so great monsters of vngodlinesse were by them spued out: and it is twise strange that they were not cried out against.

CHAP. XII.

That God is distinguished from idols, that he alone may be wholie worshipped.

1 SO often as the Scripture affirmeth that there is one onely God, it striueth not for the bare name, but doth also command that that be giuen to no other which belongeth to the Godhead. Whereby appeareth what difference there is betweene pure religion and superstition. God to the end he may challenge to himselfe his owne right, doth crie out that he is a jealous God, and a seuerer punisher if he be coupled with any vaine forged God. What difference there is betweene religion and superstition. * Exod. 20.

2 Therefore the distinction of *latreia*, or worship and *douleia* or of seruice was inuented in vaine, to the ende diuine honors might seeme to be freely ascribed to angels and dead men.

Obiect. Many of the olde fathers did vse such distinction.

An. It is not therefore to be any whit more allowed: for no man doth doubt, but that it were an hard matter oft to serue him, whom thou wouldest not refuse to worship.

3 *Obiect.* We read that men haue bene worshipped oftentimes. Men worshipped.

An. That was a ciuell kind of honor, but religion hath another respect, which so soone as it is ioined with worshipping, draweth with it a profaning of the diuine honor. Therefore let it suffice vs to know this, that whatsoever offices of godlines are applied to any other ende saue onely vnto God alone, are not without sacrilege. Worshipping put for ciuill honor.

CHAP. XIII.

*That the one essence of God doth containe in it
three persons.*

What God is.

1 **T**hat which is taught in the Scriptures touching the infinite and spirituall essence of God, doth not onely serue to ouerthrow the dotings of the common people, but also to refute the subtilties of prophane Philosophy. One of the old writers said sincerely, that, God is all that which we see, and which we doe not see.

2 And God doth so declare himselfe to be one, that he doth distinctly propound and set forth himselfe to be considered in three persons, which except we hold, there doth onely the bare name of God swim about in our braine, without the true God.

Obiect. That word person, is not found in the Scriptures, but it is inuented by man.

Whether the
word, Person, be
found in the
Scriptures.
* Heb. 1, 3.

An. When the Apostle calleth the sonne of God the ingrauen forme of his fathers person, *vndoubtedly he assigneth some being to the father, wherein he differeth from his sonne: the same reason is in the holy Ghost: bicause we shall prooue by and by that he is both God, and yet that we must needs thinke that he is another than the father.

3 *Obiect.* It were better for vs, to keepe not onely our meanings, but also our words within the compasse of the Scriptures, than to spread abroad quaint words, which may breede dissention and strife.

We must with
no lesse reue-
rence speake of
God than think
of him.

Answer. I grant that we must with no lesse reuerence speake of God than thinke of him. But when the thing is all one, though the word be not found in the same syllables in the Scriptures, it ought in no case to be reiected: otherwise all preaching and interpreting of the Scriptures must be taken away. With like necessitie is the Church inforced to vse the word Trinitie.

Why the word
Trinitie was in-
uented.

4 And such quaintnes or newnes of words (if we may so call it) doth then chiefly come in vse, and stand
in

in stead, when we must auouch the truth against slanderers and cauillers. So against Arrius, the sonne was called Consubstantiall, & against Sabellicus it was pro-
ued, that the Trinitie of persons did subsist in one God.

The Sonne con-
substantiall.

5 Therefore if the words be not inuented in vaine, we must beware that in refusing the same we be not thought to be proudly bold. Would God they were buried, so that all did agree together in this faith, that the father, sonne, and holy Ghost are one God: and yet that neither the sonne is the father, or the holy Ghost the sonne, but that they are distinguished by a certaine propertie.

A caution.

The persons are
distinguished by
properties.

6 But omitting to dispute of words, let vs now speake of the thing it selfe: I call a person a subsistence in the essence of God, which being referred vnto the rest, is distinguished by a certaine incommunicable propertie, or which is not common to the other. A subsistence is another thing than an essence. For if the word were simply God, and had nothing proper seuerally to it selfe, then had Iohn *said amisse, in saying, that it was alwaies with God. Where he addeth foorthwith, that that word was God.

What a person
is.

What a subsi-
stence is.

* Ioh. 1, 1.

7 And before I go any further, I must prooue the Godhead of the sonne, and also of the holy ghost: that done, we shall see how they differ. Surely forasmuch as the word of God is spoken of in the Scriptures, it were an absurd thing to imagine onely a fading or vanishing voice, which being vttered in the aire, doth come foorth without God himselfe, when as the word is rather ment to be the perpetuall wisdom of God, resident with God, from which both oracles & also all propheties did proceed. For as Peter doth witnesse, * the old prophets did no lesse speake by the spirit of Christ, than the Apostles, and whosoever they were, which after them had the administration of the celestiall doctrine. And bicause Christ was not as yet reuealed, we must needes vnderstand the word begotten of the father before al worlds. And if so be it that spirit was the spirit of the worde, whose instruments the Prophets were, we do vndoubtedly gather that he was very God. Which thing Moses doth

1
2
1. Diuision.
The Godhead
of the Sonne.

1. Argu oracles
and propheties
came from the
spirit of Christ.
* 1. Pet. 1, 11.

The word was
begotten be-
fore all worlds.

2. argu. from the
creation of the
world.

* Gen. 1, 3.

* Heb. 1, 2.

* Job. 5, 17.

* Jam. 1, 17.

* Gen. 1, 3.

* Psal. 45, 7.

3. Argu. from his
throne.

To whom the
word Elohym
is applied.

1
2

* Exod. 7, 1.

* Isai. 42, 8.

* Ezech. 48, 36. &
17, 15.

The altar.

Why Ierusalem
hath the name
of God giuen it.

doth teach plainly enough in the creation of the world,
* when he setteth that word as in the middle.

Obiect. The word is taken in that place for bidding
or commandement.

An. The Apostles are better interpreters *, who
teach that the world was made by the sonne, and that
he beareth all things by his mightie word. To the same
end tendeth the saying of Christ, My father and I do
worke vntill this day *.

8 *Obiect.* The word began to be then, when God did
open his holy mouth in the creation of the world.

An. That is too vnaduisedly to imagine an innoua-
tion of the substance of God. For if there should haue
beene in him any thing comming from els where, that
of Iames should fall to the ground, * There is with God
no change or shadow of change.

Obiect. God spake then first of all, therefore there
was in him no speech at all before that time.

An. I conclude otherwise, In the very moment wher-
in God said, Let light be made *, the power of the word
appeered, therefore it was long before.

9 Hereby we ought to be fully certified that Christ
is that word being clad with flesh. Whereupon the Pro-
phet saith, * Thy throne O God is for euer.

Obiect. The worde *Elohym* is also applied to the An-
gels and chiefeft powers.

An. But there is no where in the Scriptures any such
place extant as ascribeth an eternall throne to a crea-
ture: neither is he onely called God, but also the eter-
nal gouernor. Secondly, this title is giuen to none, with-
out an addition, as it is said that Moses shall be as a God
to Pharaos *.

Obiect. Moses gaue that name to the altar which he
builded *: and also Ezechiel to the citie of the new Ie-
rusalem *.

An. The altar was built for a monument that God
is the exalter of Moses, and Ierusalem hath the name of
God giuen it, to testifie the presence of God. For thus
saith the Prophet, the name of the citie shall be from
that day; The Lord is there: and Moses built the altar
after

after this sort, and called the name thereof, The Lord mine exaltation.

Obiect. Jeremy referreth this selfe same title vnto Ierusalem, in these words, * This is the name wherewith they shall call hir, The Lord our righteousness. * *Ier. 33, 16.*

An. Christ is the true Iehouah whence floweth righteousness: seeing the Church perceiueth this in deed, it doth for iust causes reioice in this name. *Christ Iehouah.*

10 If these things do not satisfie the Iewes, let them looke why Iehouah or the Lord, is so often presented in the person of an Angell*. *4. Argument, an Angell for the Lord.*

Obiect. This is spoken in respect of the person which he presenteth. * *Iud. 11, 12. & 7, 4.*

An. But the seruant in suffering sacrifice to be offered vnto him should take from God the honor due to him: which is an absurd thing, yea he doth afterwarde prooue* that he is that Iehouah in deede. Therefore Mannah and his wife gather by this signe, that they haue not onely scene an Angell, but God. * *Iud. 7, 16. & 13, 16. Mannah.*

Obiect. God was neuer openly shewed to Abraham, & to other of the fathers, but in steed of him they worshipped an Angell. *Seruetus.*

An. The sound doctors of the Church did well and wisely interpret the word of God to be the prince of angels or the chiefe Angell, who began euen then as by a certaine entrance or preparation to execute the office of a Mediator. The same meaning hath Oseas, who after he hath reckoned vp the cumbat of Iacob with the Angell, * The Lord saith he, the God of hosts, Iehouah woorthy of memorie is his name. *Christ vnder the person of an Angell doth execute the office of the Mediator. Oseas, 12, 5.*

Obiect. God did beare the person of an Angell.

An. The confession of the holy Patriarch doth sufficiently declare, that he was no created Angell, but in whom the full Godhead did rest, when he saith, I sawe God face to face: * and hence came that of Paul also, that Christ did guide the people in the wildernes. *5 From the confession of the Patriarch. Deut. 32, 29. 30. * 1. Cor. 10, 4.*

11 As for the new Testament it is full of testimonies.

12 And if so be it we esteeme his Godhead by his works which are ascribed to him euery where in the Scrip. *6 The Godhead of Christ is pro-*

30
ued by his
works.

8
From miracles.

Christ's praier.

9
Because there
is saluation in
him.

Act. 4, 12.

* *Matt. 19, 17.*
* *Ioh. 1, 3.*
* *1. Ioh. 14, 1. 5.*
10.
The Godhead
of the holie
Ghost is proo-
ued.

1. Argum.
* *Gen. 1, 2.*
* *Isai. 48, 16.*

2

* *1. Cor. 11.*
* *1. Cor. 11, 11.*

Ch. 13. The 1. Booke of Christian Institut.

Scriptures, it shall as yet more evidently appeare by them. For when he said that he wrought since the beginning with his father, the Iewes which were most dull to vnderstand his other sayings, did yet perceiue that he tooke vpon him the diuine power.

13 And it appeareth most evidently in miracles.
Obiect. Both the Prophets and also the Apostles did equall and like miracles.

An. These men did distribute the gifts of God according to their ministerie, but he did exercise his owne power.

Obiect. Why did he vse praier then, if he were able to do that of himselfe?

An. That he might giue the glory to his father: but we see for the most part his owne power shewed to vs. And how can he choose, but be the author of the miracles, who by his owne authoritie committeth to others the distribution thereof. Furthermore, if there be no saluation, no righteousnes, ne life without God, and Christ containeth al these things in himselfe, surely he is shewed to be God.

Obiect. All these things are poured out by God into him.

An. He is not said to haue receiued saluation, but to be saluation himselfe, * and also goodnes, righteousnes, * light. In him we belecue, * vpon him do we call. Whereby it doth necessarily appeare that he is God.

14 Also we must fet proofes to prooue the Godhead of the holie Ghost, chiefly from the same fountaines. That testimonie of Moses is euident enough that the spirit of God was stretched out vpon the depths. * Also Isaias saith, The Lord sent me and his spirit. Because he communicateth or imparteth his power in sending his Prophets, with the holy Ghost: whereby appeareth his diuine Maiestie. Being spread abroad euery where, he sustaineth all things, he regenerateth to eternall life, * he iustifieth, * he is our sanctification, truth, grace, and whatsoever good thing can be inuented. Whereby appeareth that the spirit hath diuine power, and that he is personally resident in God.

15 Last of all, if blasphemie against the spirit be not forgiuen either in this world or in the world to come, seeing he doth obtaine pardon which hath blasphemed the sonne, by this is his diuine Maiestie plainly prooued, which to hurt or diminish, is a fault unpardonable. * Fet more testimonies out of the Institution.

⁴ Blasphemie against the spirit.

Mat. 12. 31.

* Mark. 3, 19.

16 Paul to the Ephesians speaketh most plainly of the distinction of the persons. * But Christ speaketh more plainly when he commandeth to baptise in the name of the father, and of the sonne, and of the holie Ghost.*

Distinction of persons.

* Eph. 4, 5.

2. Pars.

The Son is of the Father.

Matt. 28, 19.

17 That of Nazianzene liketh me well. I can not thinke vpon one, but I am by and by compassed about with the shining brightnes of three: neither can I discern three, but I am at a sudden referred vnto one.

Obiect. That distinction had his beginning when the sonne was incarnate.

An. The onely begotten sonne was in the bosome of his father before. * But the holy Ghost is distinguished, because he proceedeth from the father.*

* Ioh. 1, 18.

* Ioh. 15, 26. &

16, 7.

18 That is also greatly available vnto such a distinction, because the Scripture attributeth to the father the beginning of working: to the sonne wisdom and counsell: to the holy Ghost power and efficacie. Therefore we consider first God: that done, the wisdom rising out of him: last of all, the power whereby he executeth the decrees of his councell.

The spirit is of the father.

The father is the beginning of doing, the son of wisdom, the holy Ghost of power.

19 By this testimony is signified, that they haue relation one to another, and not the very substance whereby they are one.

20 Therefore when we professe that we beleeue in one God, vnder the name of God we vnderstand the one onely and simple essence, wherein we comprehend three persons.

The name of God comprehendeth three persons.

21 But and if that distinction which is in one Godhead of the father, sonne, and holy Ghost, do trouble some wits more than is expedient, let them remember that mens minds do enter into a labyrinth, when they fauor their curiositie too much: and so let them suffer themselves

A caveat.

themselves to be guided by the heavenly oracles, howsoever they cannot comprehend the highness of the misterie.

Seruetus.

What is to be
vnderstood by
the word, Per-
son.

*Iohn. 11.

22 *Obiect.* A person is nothing els but a visible forme of the glorie of God.

An. When Iohn pronounceth that the word was God before the world was made, he doth make him to differ much from a conception of forme*. The same must we thinke of the spirit, when Moses saith, that that masse and lumpe being without forme was sustained in him.

23 *Obiect.* Christ is euery where called the sonne of God: therefore there is no other God properly besides the father.

An. Although the name of God be common to the sonne also, yet by reason of preheminance it is somtimes ascribed to the father, because he is the fountaine and beginning of the Godhead.

Obiect. If Christ be truly the sonne of God, then is he the sonne of a person, which is absurd.

An. Both these are true: He is the sonne of God, because he is the word begotten of his father before all ages: and yet for declarations sake we must haue respect of the person, that the name of God may not be taken simply, but for the father.

24 *Obiect.* Vnlesse the father alone were the true God, he should be his owne God.

An. For degree and order, he is properly called God, who did not onely beget his wisdom of himselfe, but is also the God of the Mediator.

Obiect. So Christ was exalted in the flesh, wherein he was humbled: and in respect of the flesh, all power was giuen him both in heauen and earth.

An. Paul doth best decide this controuersie, when he teacheth that he was equall with God, * before he humbled himselfe in the person of a seruant.

Obiect. Christ was God in his father.

An. In respect of order the beginning of the Godhead is in the father, notwithstanding that is a detestable inuention, that the essence is proper to the father alone,

*Phil. 2. 6. 7.

lone, as if he were the Godmaker of his sonne: bicause by this meanes there should either be more essences than one, or els we call Christ God onely in name.

An absurditie.

Obiect. The sonne of God: but next after the father.

An. Therefore the essence should be begotten and formed in him, which is in the father vnbegotten and vnformed.

25 *Obiect.* Euerie one of things vndiuided haue a part of the essence.

An. There is one onely God essentially: and therefore the essence both of the sonne, and also of the holy Ghost is vnbegotten.

Obiect. There should be a quaternitie, seeing three persons be deriued from one essence.

An. We do not draw the persons from the essence, but though they remaine in it, we put in a difference. Otherwise there should be a trinitie of Gods, not of persons.

Obiect. Therefore the Trinitie shal be without God?

An. No, bicause vnlesse the father were God he should not be the father: and the sonne is no otherwise the sonne but bicause he is God. Therefore we say that the Godhead is absolutely of it selfe. Wherefore we do also grant that the sonne in as much as he is God, is of himselfe, the respect of person being taken away: and in as much as he is the sonne, we say he is of the father: so that his essence is without beginning: and the beginning of the person is God himselfe.

Obiect. So three things meete together, the essence, the sonne, and the spirit.

An. Yea by this meanes the essence of the sonne, and of the holie Ghost should be destroied: which can not be.

26 *Obiect.* If Christ be God, he shall not be the sonne of God.

An. There is a comparison made betweene the persons: neither is the name of God taken indefinitely, but it is restrained vnto the father, inasmuch as he is the beginning of the Godhead.

Quest.

Quest. What in making of essence?*An.* No: but in respect of order.*27 Obiect.* S. Ireneus doth affirme that the father of Christ is the onely and eternall God of Israel.*An.* He had to deale with mad fellowes, which did denie that the father of Christ was that God, that spake in times past by Moses and the Prophets, but I wote not what ghost brought out of the corruption of the world. Therefore he standeth wholie vpon this, to make it plaine that there is no other God set foorth in the Scripture but the father of Christ.*Obiect.* Ireneus thinketh that the father alone is the God of Israel.*Lib. 3. cap. 18.**An.* The same writer doth plainly teach,* that Christ is al one and the same: as also he referreth vnto him the prophesie of Abacuk, God shall come from the South.*Hab. 3. 3.**28 Obiect.* Tertullian saith that the sonne is the second or next to his father.*An.* That he may distinguish the persons.*Obiect.* He saith that the sonne is visible.*An.* It is true in as much as he is man: but he is inuisible in as much as he is the word.*Obiect.* He calleth the word and the spirit the portion of the whole.*An.* That is not referred vnto the substance, but vnto the distinction of persons.*29 Obiect.* S. Hillarie teacheth that eternitie is in the father.*An.* Doth he it to this ende that he may take the essence of God from the sonne? Therefore let vs conclude that there were from euerlasting three persons in God.

CHAP. XIIII.

*That in the verie creation of the world and of all things
the Scripture doth distinguish by certaine
markes the true God from
false Gods.*

ALso God would haue the historie of the creation
to be extant, that the faith of his Church might
rest

rest therevpon, and not seeke any other God, but him who is set forth by Moses to be the Creator and maker of the world. And because our nature is too much inclined to vanitie, first the time is set down that by the continuall course of yeeres the faithfull might come to the first beginning of mankinde and of all things.

Time of the creation.

Quest. Why did it not come into Gods minde before to create heauen and earth, but being idle did suffer that to passe an infinit space, which he could haue done many thousand yeeres before?

Curiosities.

An. It is neither lawfull to enquire after that, neither yet expedient, because if mans minde strue to pearce so far, it shall faint by the way.

Quest. What did God before the creation?

A curious question.

An. He made hell saith a certaine godly old man, for curious men.

2 For like reason is it, that Moses declareth, that the worke of God was not finished in a moment, but in sixe daies. For euen by this circumstance we gather, how fatherly the loue of God was toward mankind, in that he did not create Adam before he had enriched the world with all plentie of good things.

Goodnes of God.

3 But before I come to speake more fully of the nature of man, I must first say some thing of the angels.

Of Angels.

Obiect. Moses made no mention of angels among things created.

An. Because he applied himselfe to the rudenes of the common people, he reciterh none other workes of God in the historie of the creation, but such as we see with our eies: and yet afterward he bringeth in the angels as the ministers of God.

Why Moses made no mention of Angels among things created.

Obiect. There be two beginners: God of good things, the diuell of euill things.

An. Nothing is more proper to God than eternitie, which whosoeuer doth attribute to the diuel, they giue him the title of the Godhead. And therevpon it might also be concluded, that God is not almightie, which is absurd.

Obiect. It is wickednes to ascribe the creation of any euill thing to a good God.

There is none
euill nature in
the world.

An. That doth not hurt the true and sound faith,
which doth not admit that there is any euill nature in
the world.

Quest. Then whence came the frowardnes and
wickednes of men and of the diuell?

An. Not from nature but from the corruption of
nature.

4 *Quest.* When were the Angels created?

A curious
question.

An. Such a question is curious. And we must beware
that we do neither speake, or thinke or desire to know a-
ny thing concerning obscure things, but that which shal
be taught vs in the word of God: Moses saith that the
earth was finished, and the heauens were finished with
all the hoast of them: * to what ende is it to inquire vp-
on what day, besides the stars and planets, other hea-
uently bodies began also to be.

Gen. 2, 1.

The ministerie
of Angels.

Psal. 103, 20.

* *Luk.* 2, 23.

* *Dan.* 7, 10.

* *Col.* 1, 16.

5 We read euery where in the scripture that the An-
gels are heauenly spirits, whose ministerie God vseth to
execute all things which he hath decreed. * Thence
commeth their name: they are called hoasts * powers,
principalities*, dominions*, thrones*, bicause after a
sort the glory of God resteth in them. They are also cal-
led Gods bicause in their ministerie, as in a glasse, they
do in some respect represent vnto vs the Godhead. *

Psal. 82, 6.

* *Gen.* 18, 1.

* *Gen.* 32, 1.

* *Ios.* 5, 14.

* *Iud.* 6, 14.

Quest. What maner angell of God was that which
appeared to * Abraham, Iacob, * Moses, and to others?

An. I mislike that no whit that the olde writers say
that it was Christ.

6 But the Scripture standeth chiefly vpon that point
which may make most to our consolation, and the con-
firmation of our faith: to wit, that the Angels are ste-
wards & ministers of gods bountifulnesse toward vs. *

Psal. 91, 11. &

34, 8.

Gen. 6, 16. &c.

7 *Quest.* Hath euery one of the faithfull a particu-
lar Angell?

An. Surely when Daniel maketh mention of the An-
gel of the Persians & Grecians, he signifieth that there
are certaine and peculiar Angels appointed to realmes
and prouinces as gouernors. * Christ saith the Angels of
children do alwaies behold the face of the father. * So it
is said of the Angell of Peter*. But we must holde this

Dan. 10, 13.

* *Mat.* 18, 14.

* *Act.* 12, 15.

as vndoubtedly true that not onely one Angell taketh care for euery particular person: but that they all with one consent do watch for our safetie*. *Luk. 15, 7. & 16, 23.*

8 But as touching the multitude and orders of Angels we must not curiously define. Michael is called a great prince*, and an Archangell*, one is called Gabriel*: another Raphaell*: and finally there be many legions of Angels*. It is enough. *Dan. 12, 1. * Iud. 9. * 1. Thes. 4, 16. * Tob. 3, 21. * Matt. 26, 55.*

9 *Obiect.* By Angels is ment nothing else but motions wherewith God doth inspire men, or those tokens of his power which he sheweth.

An. All the whole Scripture is against this: because it is said of them that they be many*: they reioice*: that the law was giuen by their hands*: that the elect shall be like to them, &c. These things could not be attributed to the angels vnlesse they had a true nature and essence. *Matt. 26, 55. * Luke. 15, 7. * Gal. 3, 19.*

10 But though the brightnes of the maiestie of God do shine in them, and they be vnto vs the ministers and giuers of good things, and we be most bent vnto superstition, yet we must beware that we do not giue to them those things which are due to none but to God. For they are not sufficient for themselves, but they fet from the same fountaine, from whence we draw things, wherof we stand in need. For which cause the angel answereth Iohn: Take heed thou do it not: I am thy fellow seruant: worship God*. *That the angels haue a true nature. A caueat that we worship not angels. Apoc. 19, 10.*

11 This danger shal we auoide: if we consider that God vseth them, not of any necessitie, as if he could not be without them, but to the comfort of our imbecillity, that we may lacke nothing, which may be auailable either to erect to good hope, or keepe in safety and quiet our minds.

12 For these helps are prepared for vs of the Lord for this cause, that we may not be terrified with the multitude of our enemies, as if it could preuaile against his power: but that we may flie to that saing of Elizeus, that more are for vs, than against vs*. *A great helpe to our confidence. * 2. King. 6, 17.*

13 Those things which the scripture teacheth concerning deuils tend in a maner wholly to this ende, that

power is descri-
bed to vs.

1
2
* Iohn. 12, 31.
* Luke. 11, 22.
* 1. Pet. 5, 8.

1
2

Mark. 16, 9.
* Matt. 12, 42.
Luke. 8, 43.

1
2
3

Iohn. 8, 44.

1. Pet. 2, 4 &
Iude 6.

The holie Ghost
doth only teach
those things
which are ne-
cessarie to sal-
uation.

Of the discord
betweene God
and Sathan.

Sathan can do
nothing vnlesse
God be willing.

* Iohn. 1, 6.
* 1. Tim. 22, 20.
* 1. Sam. 16, 14.
* 18, 10.

we be circumspect to preuent their subtiltie, and en-
gins: and also that we may furnish our selues with such
weapons, as are strong and firme enough, to beat backe
most mightie enemies. For seeing sathan is called the
God* and prince of this world*, the spirit which hath
power of the aire, a roaring lion*, &c. These descrip-
tions tende to this ende that we may vse circumspection:
that when we know the power of our enimie, and are on
the otherside not ignorant of our owne weakenes, we
may fly to God for helpe, that we may attempt nothing
without trusting to him.

14 And to the ende we may be the more stirred vp
to do that, the scripture telleth vs, that there is not one,
or two, or a few enemies, but great troupes which make
war against vs*.

15 This ought also to inflame vs to make continu-
all warre against the diuell, that our aduersarie doth
attempt to quench the glory of God, doth conspire a-
gainst the kingdome of Christ, to ouerthrow it, and set-
teth grins continually to worke our wo, and to deprive
vs of saluation.

16 *Obiect.* But he was created of God, who is good.

An. This malice and euill which we attribute to his
nature, commeth not by creation, but from corruption:
bicause he stood not in the truth*.

Obiect. But they were created Angels of God.

An. I grant: but by degenerating, they did vndo
themselves, and became to others instruments of de-
struction*.

Quest. But why doth not the Scripture set foorth
their fall, the cause, maner, time, and kinde there-
of?

An. It was not meete for the holy Ghost to feed our
curiositie with vaine histories without fruite.

17 But as concerning the fight and discorde which
we say is betweene God & Sathan, it must be so vnder-
stood, that that do neuerthelesse remaine firme, that he
can do nothing vnles God be willing, which appeareth
by the history of Iob*, Achab*, Saul*, and others*.

Obiect. We read that Sathan resisteth God, and that
his

his works are contrary to the works of God.

An. This contrarietie or repugnance dependeth vpon Gods permission. For it is manifest that Sathan is vnder Gods power, and that he is so ruled by his beck, that he is inforced to obey him.

18 And now bicause God turneth the vncleane spirits whether he will, he doth so temper this gouernment that they exercise the faithful by fighting, and do sometimes wound them, but they neuer overcome them nor oppresse them: but as for the wicked they draw them after them hauing subdued them: and abuse them as bondslaues to all wickednesse. Thereby it commeth to passe that the faithful are knowne by this to be the children of God, bicause they beare his image: and the wicked are properly counted the children of Sathan by his image whereinto they are degenerate.

19 *Obiect.* The deuils are nothing else but euill affections or perturbations, which we haue from our flesh.

An. Seeing the vncleane spirits are called Angels, Apostatacs*, are said to sin from the beginning*, to haue fought with Michaell the Archangell*, to haue appeared before God*, it is manifest enough that they be not affections of mens minds, but rather indeed spirits indued with vnderstanding and sense.

20 Therefore, that in this beautifull theatre we may take a godly delectation, and by true faith lay hold vpon that which is behoofefull for vs to know concerning God, it is very good for vs especially to know the history of the creation of the world. For thereby we shall learne that God by the power of his word and spirit did create heauen and earth of nothing: and although all things be subiect to corruption, yet hath he provided that euery kind may be kept safe vntill the last day. And when he had adorned the world with most absolute varietie of all things, as an house replenished with abundance of household stuffe, he fashioned man after his own image, and did furnish him with so many and so great gifts as a most excellent example of his works.

21 Neither is it to be doubted but that the Lord

¹
* *Psal.* 78, 49.

²
* *2. The.* 2, 9, 11.

³
The children of
God.

The children of
the diuell.

* *Iude* 6.

* *Iohn.* 8, 44.

* *Iude* 9.

* *Iob.* 1, 6. & 2, 1.

The historie of
the creation of
the world must
be knowen.

The creation of
man is a most
excellent exam-
ple of all the
works of God.

¹
A godlie medi-
tation.

Ch. 15. The 1. Booke of Christian Institut.

would haue vs to be continually occupied in this godly meditation in beholding the frame of the world, that when we know and see those infinite riches of his wisdom, iustice, goodnesse and power in all his creatures as in mirrors, we may not onely lightly and glauncingly run over them, but stay long in that cogitation, ponder the same earnestly and faithfully in our minds, and oftentimes call the same to remembrance.

²
All things are
created to sal-
uation.

22 There remaineth the other part which commeth nearer vnto faith, that when we consider that God hath appointed all things to our good and saluation, and when we doe also feele and perceiue in our selues, and in so great good things which he hath bestowed vpon vs, his power and grace, we doe thence and thereby rouze vp our selues to trust in him, to call vpon him, to praise him, and to loue him.

CHAP. XV.

Of the creation of man.

The knowledge
of man is dou-
ble.

¹
NOW must we speake of the creation of man: be-
cause as we said in the beginning, we cannot know God as we ought to know him, vnlesse we do also on the other side know our selues. And the same is double, to wit that we know what maner persons we were created in the beginning, and in what state we began to stand after the fall of Adam. Thereby it shall appeare what we owe to God, and also what we are able to do.

²
The diuision of
man.

2 Furthermore it is out of question that man consisteth vpon soule and bodie. And we vnderstand that the essence of the soule, which is the more excellent part of man, is immortall and yet created.

Of the soule.

Obiect. The soule or spirit of man is onely a breath or power inspired or poured into the bodie, which notwithstanding is without essence.

That the soule
hath a true es-
sence.

An. Seeing that so many excellent giftes wherein mans minde excelleth do cry that some diuine thing is therein ingrauen, there be so many testimonies not of a vanishing breath, but of an immortall essence. To what
end

end should Paul exhort the faithfull to cleanse themselves from all filthines of the flesh and of the spirite, vnlesse he did make two parts, wherein the filthines of ^{* 2. Cor. 7, 1.} sinne doth rest *? And also to what ende should Peter ^{* 1. Pet. 2, 15.} call Christ the pastor of soules *?

3 There is also a firme prooffe of this gathered, bicause it is said that man was created after the image of God.

Obiect. The glory of God doth shine in the outward man.

An. Notwithstanding the proper seat of his image is in the minde.

Obiect. The outward forme in as much as it distinguisheth vs from brute beasts, it is the image of God.

An. The image of God which appeareth and shineth in those externall markes is spirituall.

Obiect. The father, sonne and holie ghost did place *Osiander.* their image in man: bicause though Adam had remained in his first estate, yet should Christ haue become man, who is the image of God.

An. I grant that in the person of the Mediator shineth the glory of the godhead: but how shall the eternal Word be called the image of the spirit before whom he goeth in order? And forasmuch as that speech, Let vs make man after our owne image or similitude, is common to the person of the sonne, it should follow that he is the image of himselfe.

Obiect. Man was created onely after the forme, and figure of Christ as he was man, so that that forme out of which Adam was taken, was Christ.

An. But the Scripture doth teach that man was created in the image of God.

Obiect. Adam was created in the image of God, bicause he was like to Christ, who is the onely image of God.

An. That is subillie to plaie the Philosophers a- *How the image* bout words. In the thing there is no doubtfulnes, but *of God is in* that man is called the image of God: bicause he is like *man.* to God.

Obiect. Not a part of man, nor the soule with his gifts

Ch. 15. The 1. Booke of Christian Institut.

gifts is the image of God : but the whole Adam which had his name giuen him of the earth from whence he was taken.

The image of
God.

An. This is friuolous. For when the whole man is called mortal, the soule is not therfore subiect to death: neither where he is called a reasonable creature, it is thereby ment that the bodie hath reason. Therefore though the soule be not man, yet it is no absurde thing that he should be called the image of God, in respect of his soule. Although the image of God do appertaine vnto the whole excellencie wherein mans nature excelleth al liuing creatures. Furthermore by this word is signified that perfection of integritie, wherein man was created.

Ma. 22, 30.

Ob. The angels were created after the image of God*.

An. But it is not without cause that Moses commendeth vnto vs the grace of God toward vs by this peculiar title: especially seeing he compareth the visible creatures onely vnto man.

Repairing of
nature.

* 1. Cor. 15, 45.
Why Christ is
called the se-
cond Adam.

The end of re-
generation.

4 And we may more easily know the perfect definition of this image by the reparation of the corrupt nature, which we haue by Christ, who is for this cause called the second Adam*, bicause he hath restored vs to true and perfect integritie. For the end of regeneration is, that Christ may fashion vs againe to the image of God: which is that we may beare the image of God in true godlines, righteousness, purenes, knowledge and holines, which in the beginning appeared in the light of the minde, in the vprightnes of the hart, and in the soundnes of all parts.

Obiect. Such maner speeches haue in them the figure Synechdoche.

An. That which is chiefe in the renewing of man, had also his degree in the creation.

1. Cor. 11, 7.

Obiect. The man alone is called the image and glory of God*.

An. It appeereth by the text that that is restrained to the politike order.

Obiect. The similitude of God consisteth in the government giuen to man: bicause he was made heire
and

and possessor of all things.

An. The image of God must be sought properly within him and not without him : yea it is an inward good thing of the soule.

Obiect. God breathed into the face of man the breath of life*, whence we must gather that the soule did conuey into man the substance of God. The Manichees. Seruetus.

An. If that were true it should follow that the nature of God is not onely subiect to change and passions, but also to ignorance, to euill concupiscence and to all maner vices : than which nothing can be more absurd. Whether the soule do conuey into man the substance of God.

Obiect. Paul saith that we be the generation of God*. An absurditie. * Act. 17, 28.

An. In qualitie not in substance : to wit, inasmuch as he hath indued vs with diuine gifts. For the creation is not a powring of one substance into another, but the beginning of an essence of nothing. Creation.

Obiect. The soule is giuen by God, and when it departeth out of the flesh it returneth to him : therefore it was taken out of his substance. Osiander.

An. As if God were not able to make vs like to himselfe by the vnestimable power of his spirit, vnles Christ should poure out himselfe substantially into vs.

6 And it appeareth by the Scripture that the soule is nothing else, but a substance without bodie, and yet put into a bodie, and that it dwelleth there as in an house not onely that it may giue life to all parts of the bodie, and make the organes or instruments fit and profitable for their actions, but also that it may beare the chiefe sway in gouerning mans life : and not onely touching the offices of the earthly life, but also that it may raise vs vp to worship God. What the soule is.

7 And it hath two parts, vnderstanding and will: vnderstanding discerneth betweene obiects or things set before it, as ech of them shall seeme meet to be allowed or disallowed. Wil chuseth and followeth that which the vnderstanding saith is good : or reiecteth and flieth from that which it misliketh. The parts of the soule. Understanding. Will.

8 When man was first created he had all these excellent gifts, as reason, vnderstanding, wisdom, judgement How great mans excellen-

cie was in his
creation.

1

2

Election.

Free will.

Man fell of his
owne accord.

A note.

Ch. 16. The 1. Booke of Christian Institut.

ment not onely for the gouernment of the earthly life, but also to climbe vp euen vnto God vnto eternall felicitie. Secondly that he might haue election to direct the appetite, and to temper all the instrumentall motions: and so his wil might be altogether conformable to reason. In this perfection man did excell in free will, whereby if he would he might haue attained eternall life. For he fell onely of his owne accord and will. Man receiued indeed to be able if he would: but he had not will to be able: bicause stedfast perseuerance should haue followed this will.

CHAP. XVI.

That God doth cherish and defend the world which he hath created by his power, and that he gouerneth all parts thereof by his providence.

God is the crea-
tor & gouernor
of all things.

1

2

1

2

Things hauing
life are subiect
to the proui-
dence of God.
We must a-
scribe nothing
to fortune.

* Mat. 10. 30.

Things without
life.

Furthermore to the end we may the more easily attaine to the knowledge of the fall of man, it is requisit that our faith pearce higher, to wit, that whom it hath learned to be the creator of all things, it may also forthwith gather to be the perpetuall gouernor and preseruer therof: and that not by stirring with an vniuersall motion as well the frame of the world, as euery particular part thereof: but by sustaining, cherishing, and prouiding for euery one of those things which he hath created, euen vnto the least sparrow.

2 *Obiect.* All things come to passe by chance.

An. Yea if a man light among theeues, or wilde beasts, if another wandering in the wildernes do find a remedy for his thirst, another being tossed by waues vpon the seas do come to an haven, we must not ascribe all these things whether prosperous or otherwise to fortune, but to the prouidence of God, to whom euen the hairs of our head are numbred*. And as for things without life, though euery one of them haue naturally his propertie, yet they do not shew forth their force saue onely in as much as they are directed by the present hand

hand of God : as that the sunne stood still two daies at the praier of Iosua*, and that the shadow thereof went backe for Ezechias his sake*. ** Ios. 10, 13. * 2. King. 20, 11.*

3 The vigilant, effectually, and working almighty power of God, which doth also worke continually therein more cleerely therein, from whence we gather a double fruit: first, that he is of sufficient power and ability to do good to vs, who hath in his possession heauen and earth, and vpon whose becke depend all creatures, that they may obey him : secondly, that we may safely rest in his protection, to whose will and pleasure all those hurtfull things which may be feared, are subiect, and by whose power as by a bridle Sathan is hampered, together with all his furies and retinue.

The watchfull and effectually omnipotent of God.

Obiect. God is the first worker, because he is the beginning and cause of euery motion.

An. The faithfull suffer nothing saue onely by the ordinance and commandement of God : because they be vnder his hand.

Obiect. God suffereth all things to go as they lust according to the perpetuall law of nature.

An. By this meanes nothing should be more miserable than man, as being laid open to all motions of the heauen, the aire, the earth, the water. Moreover, by this means the singular goodnes of God toward euery one, is too much extenuated.

Obiect. There is in God only a bare foreknowledge.

Whether there be in God only a bare foreknowledge.

An. His prouidence worketh continually.

Obiect. His prouidence shall not keepe a man from turning himselfe whither he will by the free power of his will.

An. That is to make a diuision betweene God and men : so that God doth inspire by his power motion into a man, whereby he may worke according to that nature which is giuen him : and man doth gouern his own actions by voluntarie councell : which is absurd.

4 *Obiect.* God turneth ouer and carrieth about the frame of the world with the parts thereof, with a generall motion, but he doth not direct the particular actions of euery creature.

An.

God directeth
euery thing to
his end.

Whether any
thing come by
chance.

Aburdities.

How God dire-
cteth particular
things.

* Deut. 1. 28, 1.

* Levit. 26, 4.

* Jer. 10, 23.

* Prov. 16, 34.

Nothing by
chance.

* Exod. 21, 13.

An. That is, to make God the gouernor of the world only in word and not in deed, if you take from him that which is the chiefest thing, namely, to moderate all things, and to direct euery thing to his end by his incomprehensible wisdom.

5 Obiect. The beginning of moouing is in the power of God, but all things are caried either of their owne accord, or else by chance, whither the inclination of nature doth enforce them.

An. Then the daies which succeed the nights; the moneths, moneths; and yeeres, yeeres; should alwaies keepe one measure in equall proportion; so that by this means there should be no place left either for the fatherly fauor of God in helping his: neither for the iudgements of God in punishing the wicked.

Obiect. God is beneficiall inough to mankinde, because he giueth the heauen & earth an ordinarie force and strength, wherby he giueth food.

An. He doth often pronounce in the Law and Prophets, that so often as he watereth the earth with dew and raine, he giueth testimonie of his grace and fauor: and that when he maketh the heauen as brasse by his commandement, it is a sure token of his speciall vengeance*.

6 Obiect. Man is mooued by God according to the inclination of his nature, but he himselfe turneth the motion whither he lusteth.

An. Ieremie the Prophet crieth out*, I know Lord, that mans way is not his, neither is it in man to direct his goings: and Salomon saith, The goings of man are of the Lord, & how shal a man order his owne goings*?

Obiect. Man can do nothing without the power of God.

An. Power, choice, appointment are attributed to God.

Quest. Doth any thing come by chance?

An. Though a bough being broken off from a tree do fall vpon one that passeth by, and do kill him, the Lord saith that he hath deliuered him into the hand of the slaier*.

Quest.

Quest. What? do not lots fall by chance?

An. God doth challenge to himselfe the iudgement therof*.

Lots fall not by chance.

* *Pro. 16, 33.*

7 Whereupon we will conclude, that particular events are testimonies in generall of the singular & particular providence of God. Whereupon Moses saith, God raised a winde in the wilderness, that it might bring to the people a multitude of birds*.

No wind riseth without the speciall providence of God.

* *Exod. 19, 13.*

Obiect. This came to passe extraordinarily.

An. But yet I gather thereby that there neuer riseth any wind, but by the speciall commandement of God. Whereby is gathered, that not onely his generall providence is of force in his creatures, that he may continue the order of nature: but that it is applied vnto a certain and proper end, by his wonderfull counsell.

Obiect. Man hath the power to ingender by nature.

An. Yet God will haue that to be referred to his especiall grace, in that he leaueth some barren, and giueth issue to other some. For the fruit of the wombe is his gift*.

Psal. 113, 8.

Gen. 30, 2.

8 **Obiect.** That is the opinion of the Stoikes touching destinie.

An. They did attribute such necessitie to nature, and not to the will of God.

Destinie differeth from Gods providence.

Quest. Doth any thing come to passe by chance?

An. Not in respect of God, but of our selues, who are often deceiued by the event of things.

Obiect. Augustine doth often make mention of sufferance*.

Lib. 8. 3. quest. de civ. de Trin. 3. ca. 4.

An. He proueth that the wil of God is the chiefe and first cause of all things: bicause nothing doth come to passe but by his commandement or sufferance.

Sufferance is all one with commandement.

9 **Quest.** Why doth the Scripture often make mention of chance?

An. Howsoeuer all things are ordred by the counsell of God, yet are they said to be vnto vs chanceable, bicause the order, reason, and necessitie of those things which fall out, do for the most part ly hid in the counsell of God, and are not comprehended by mans opinion.

Chanceable things are often read of in the Scriptures.

Fruits of Gods providence.

The end of
Gods provi-
dence.

1

2

1 2 3

3

4

1

2

We must marke
the end of
things.
A note.

The law is the
rule of iustice.
*Psal. 36, 7.

*Rom. 11, 33.

There is in God
a reuealed will,
and a secret will.

I **F**urthermore it shall be expedient here to note to what end the Scripture doth teach that all things are ordred by God: and first of all we must note, that we must consider the providence of God as well for the time to come, as for the time past: secondly, that it doth so order al things, that sometimes it worketh by means, and somtimes without means, and somtimes against all means: lastly, that it tendeth to this end, that God may shew that he careth for all mankind: and that he doth especially watch ouer his Church in gouerning the same. And now this must be added moreouer, that although either the fatherly fauor of GOD, or else the sharpnes of his iudgement do shine in the whole course of Gods providence: yet are the causes of those things which fall out somtimes hidden, so that this cogitation creepeth into our minds, that the affaires of men are turned ouer and whirled about with the blind sway of fortune: or else the flesh doth prouoke vs to murmyre, as if God did make tennis bals of men to play withfall. But we shall learne by the end, if we will be quiet, that God hath a right good reason for his perpose. Therefore let vs reuerence the secret iudgements of God.

2 But although the will of GOD be comprehended in the commandements of the Law, the rule of all iustice and equitie, yet we say that his iudgements are a great depth*, by which we reuerence the other will of God which is hidden from vs: whereof Paul also spea- keth, O the depth of the wisdom and riches, and knowledge of God*.

Obiect. We must content our selues with the Scrip- tures, wherein the will of God is most fully declared vn- to vs: for there is none other will in the secret councill of God.

An. I grant there is but one onely will in God, and yet bicause of the imbecillitie of our wit, we consider a
double

double will, one comprehended in the Law, and in the Gospell, which is the way wherein we do safely walke: and an other which we cannot search out, but do reuerently adore. Moses expressed both these in few words: hidden things belong to our G O D : but the things which are here written appertain to you and your children*.

1

2

1

2

* Deut. 29, 29.

3 *Obiect.* If God haue assigned the point and very time of our death, we cannot escape it: and therefore it is vaine to vse any circumspection. Therefore where as one man dare not go a dangerous way least he be slain of robbers: another man sendeth for phisicians that he may prolong or helpe his life, &c. Either all these are vaine remedies, which are vsed to correct the will of God: or else life and death: health and sicknesse, &c. are not determined by his certaine decree. Moreouer the praiers of the faithfull shall be disordered, or at least superfluous, wherein they pray, that God will prouide for those things, which he hath already determined from eternitie. Furthermore a cutter doth slay a good subject, he hath executed the purpose of God: some man hath committed theft or whordom, he is the minister of his providence.

Touching things
to come.

1

2

3
Touching things
past.

4 *An.* But as touching things to come, Salomon doth easily reconcile together the providence of God and mans deliberations, the hart of man, saith he, doth inuent his way, & the Lord directeth his goings*: Therefore we are not letted by the decree of God, but that we may prouide for our life. For he which hath appointed the bounds and limits of our life, doth also minister cautions and remedies for preserving thereof.

1
Deliberations
touching things
to come, do agree
with the
providence of
God.

* Pro. 16, 9.
We must vse
meanes.

Obiect. No daunger shall hurt vnles it be fatall or come by destinie, which can not be prevented by any remedies.

Fatall dangers.

An. But what if danger be not fatall with God, because he hath assigned the remedies to overcome them?

Obiect. We shall escape danger without any circumspection, if it be not fatall or appointed by destiny.

An. But the Lord doth therefore enioine thee to
take

Ch. 17. The 1. Booke of Christian Inſtitut.

take heed, bicauſe he will not haue it fatall to thee: the arts and ſkill of taking counſell and heed are inſpired of God, that they may ſerue his prouidence.

Queſt. Why would God hide from vs all things to come.

An. That we ſhould preuent them as things doubtfull. And that we may not ceaſe to ſet againſt them the remedies we haue in readines, vntill they be either overcome, or elſe paſt all carefulnes. For the prouidence of God doth not alwaies ſhew it ſelfe naked, but after a ſort clothed with his means.

Gods prouidence is garniſhed with his means.

Of things paſt.

5 The euents of the time paſt do altogether depend vpon it.

Why finners are puniſhed.

Obiect. Therefore neither theft, nor murder, nor adulterie are committed, but the will of God commeth betweene. Why ſhall they be puniſhed then?

An. That man obeieth God, who being taught by his word touching his will, doth ſtrive to come thither whither he is called by him. Therefore cut-throtes do not ſerue God, but they do rather obey their owne wicked luſts.

Obiect. But vnleſſe he would, the theft ſhould not be committed.

God doth vſe euill instruments ouer.

An. But it is not committed that he may be obeyed: and yet by doing euill we ſerue his juſt ordinance: bicauſe through the infinite greatnes of his wiſedome, he knoweth how to vſe euill instruments well, to do good.

Obiect. Then God willeth euill.

An. Not as it is euill. For all the euill is found in vs: there is nothing in him but the lawfull vſe of our wickednes.

Obiect. But God worketh by thoſe which are euill.

A ſimilitude.

An. As ſtinke in a dead carcaſſe is cauſed by the ſun beames, and yet they themſelues ſtinke not: ſo in an euill man the matter of euill is abiding: what pollution ſhall God draw to himſelfe if he vſe his miniſtery at his pleaſure?

6 But to the end we may thereby gather moſt ſweet fruit, let vs be aſſuredly perſwaded that all things come

to passe by the disposition of God, and that nothing hapneth by chance. Therefore let vs alwaies haue an eie to him as to the principall cause of all things: and let vs also behold the inferior causes in their places. Secondly, let vs not doubt that the singular prouidence of God doth watch for our preservation, which will suffer nothing to come to passe, but that which may turne to our good and safetie*.

All things come to passe by the disposition of God.

2

All things fall out for the best to the faithfull.

* Psal. 55, 23.

Zach. 2, 8.

Psal. 91, 1 & 6.

1 2

* Exod. 3, 21.

* 1. King. 22, 12.

* 2. Sam. 17, 6.

7 Furthermore all men are vnder his power, whether their minds must be won to good will as of the Egyptians*: or their wickednes must be restrained, as of Achab*, Achitophel* &c. After this knowledge ensueth thankfulnes of mind in the prosperous succes of things: in aduersitie patience: and incredible securitie against the time to come.

8 So Ioseph turned backe his mind vnto God, the cause of all things hauing forgotten the iniurie of his brethren*. So Iob doth not turne himselfe vnto the Chaldeans, but doth comfort himselfe on this wise*, The Lord gaue, and the Lord hath taken away*.

Ioseph.

Iob.

* Gen. 45, 8 &

50, 10.

* Iob. 1, 21.

9 And yet we must not winke at the inferior causes. So a godly man wil reuerence God in benefits receiued as the principal author, and will honor men as his ministers. If he suffer any losse either through negligence, or want of skil, he wil thinke with himselfe that that was done by the will of God, but he will also impute it to himselfe. In things to come he will reckon it as a benefite of God, if he be not deprived of the helpe of men, which he may vse to his safety. Therefore he wil neither play the sluggard in taking counsell, neither will he be slacke in crauing their aid, but yet he will principallie commend and commit himselfe to the wisdom of God as did Iob, * that by the gouernance thereof he may be directed vnto the right marke.

1

Inferior causes ought not to be contemned.

2

Iob.

2. Sam. 10, 12.

10 Thence commeth the inestimable felicitie of a godly mind. There be innumerable euils, which beset mans life, which threaten as many deaths: amidst so many straites man shal be the most miserable of all, who being halfe dead in life, doth draw foorth a carefull and languishing breath, euen as if he had a sword continual-

We are beset on euery side with dangers.

A similitude.

ly hanging ouer his necke.

Obiect. These things happen seldome, or at least not alwaies, and not vnto all men, but they neuer fall out all together.

An. I grant, but seeing we be admonished by the examples of other men, that they may also befall vs; and that our life ought no more to be excepted than theirs: it cannot be but that we shall feare them, as likely to befall vs.

11 But when that light of Gods prouidence doth once appeare to a man that is godly, he is now not onely acquitted of, and deliuered from the extreame carefulness and feare wherewith he was oppressed before: but he is also eased of al care. For he vnderstandeth that the father of heauen doth so containe all things in his power, doth so gouerne them by his onely beck, doth so order them by his wisdom, that nothing doth come to passe but by his disposition.

12 *Obiect.* But the counsell and purpose of God is not firme and stable, but it changeth according to the condition of inferior things. For it repented him that he had made man, * and that he had aduanced Saul vnto the kingdome, &c.

An. Repentance is no more in God than ignorance, or error, or weaknes. He is not man that he can repent*.

Quest. What is ment then by the worde repentance?

13 *An.* Euen the same which is ment by all other formes of speaking, which describe God to vs after the maner of men, that they may submit and apply themselves to our capacitie. For they do paint out God to vs, not such a one as he is in himselfe, but such a one as he is perceiued of vs. Therefore he prosecuteth with one continual course that which he had foreseene, allowed, decreed, from eternitie, howsoeuer there appeere in the sight of men a sudden change.

14 Neither doth the holy historie, when it reporteth that that destruction which was already denounced, was remitted to the men of Ninuie: * and that the life of

* Gen. 6. 6.

* 1. Sam. 15, 11.

Repentance
cannot be in
God.

* 1. Sam. 15, 29.

Note.
No variableness
in God.

* Ioh. 3, 10.

of Ezechias was prolonged after that it was told him he should die,* shew that the decrees of God were abrogated. For God would not their destruction: but their amendment, that they might not be destroyed. Therefore though the denunciation do simply affirme, yet neuerthelesse it appeareth by the end it selfe, that they might containe in themselves notwithstanding a secret condition. Let vs conclude with Isaias, The Lord of hostes hath determined, and who shall be able to vndo it? His hand is stretched out, and who shall turne it another way? ** Isai. 38, 5.*

Threatnings are conditionall.

** Isai. 14, 26.*

CHAP. XVIII.

That God doth so vse the seruice of wicked men, & doth so turne their minds to execute his iudgements, that he himselfe remaineth pure from all spots.

I Obiect. God will not euill, but doth onely suffer the same to be done? *Whether sufferance be without the will of God.*

An. Yea Iob saith, * The Lord gaue, the Lord hath taken away: as it pleased God so is it come to passe. God sent a lying spirite to deceiue Achab. * Nabuchadnezer is called the seruant of God, &c. Therefore whatsoever is done, it commeth from God. ** Iob. 1, 22. * 2. King. 22, 10. * Ier. 50, 25.*

2 Furthermore, the secret motions of the mind are turned to and fro, as it pleaseth God. * Therefore is it truly said, that God taketh the lip from the true speakers, and wisdom from the aged: * He hardened the hart of Pharaö. *The motions of the mind are ruled by God. * Prov. 21, 2. * Ezech. 7, 26. * Exod. 8, 15.*

Obiect. God suffereth the reprobate to be blinded by Satan, not that he willeth or commandeth it.

An. The will of God is set downe to be the cause of hardening the hart, which doth iustly strike men with blindness and madnes. *The cause of hardening is both of God & also of man.*

Obiect. It is said in another place, that Pharaö himselfe did harden his owne hart.

An. These two agree very well together, but in diuers respects: God would haue the hart of Pharaö to be hardened, that his people might be deliuered with greater

Note.

Ch. 18. The 1. Booke of Christian Institut.

ter glorie. The will of Pharao came betweene, so that he is without excuse, neither can he seeke for the cause of this euill any where else but in himselfe.

Obiect. God doth oftentimes work in the reprobate vsing the industrie of Satan.

An. I grant: but yet so that through his motion Satan himselfe plaieth his owne part, and doth somuch as is granted vnto him. The euill spirit doth trouble Saul, but it is said that he was sent of God*.

1. Sam. 16, 14.

Obiect. Satan blindeth the minds of the infidels and vnbeleeuing.

2. Cor. 4, 4.

An. The efficacie of error commeth of God himselfe, that they may beleue lies which refuse to beleue the truth.

2. Thes. 2, 10.

There be not
two contrarie
wils in God.

3 *Obiect.* If nothing come to passe vnlesse God be willing, there shall be two contrary wils in him: bicause he decreeth those things in his secret counsell, which he hath openly forbidden in his law.

Note.

An. Neither is God contrary to himselfe, ne yet is his will changed, neither doth he faine that he will not that which he will: but whereas it is one and simple in him, it appeereth to vs to be manifold, bicause by reason of the imbecillitie of our minde we do not comprehend how he will not haue, and will haue, one and the same thing to be done after a diuers maner.

4 *Obiect.* If God do not onely vse the seruice of the wicked, but also gouerne their counsels and affections, he shall be the author of all wickednes: and therefore men are vnwoorthily condemned if they execute that which God hath decreed: bicause they obey his will.

God is not the
author of wic-
kednes.

2. Sam. 16, 22.

The will of God
must be distin-
guished from
his command-
ment.

Ose. 8, 4.

* Ose. 13, 11.

An. It is euill done to mixe the will of God with his commandement, which doth greatly differ from it, as appeereth by infinit examples. For although God ment to reuenge the adultery of Dauid when Absolon did lie with his fathers wiues,* yet did he not command the wicked sonne to commit incest.

Quest. How do these things agree, that Ieroboam reigned not by God,* and that he was appointed by him to be gouernor of the kingdome*?

An. Ieroboam did not reigne by God, bicause the people

people could neither reuolt from the family of Dauid,
but they must shake off the yoke laid vpon them by God;
neither yet was God robbed of his libertie, but that he
might by this meanes punish Salomons vntthankfulnes.
Therefore we see how God in not willing false breach
of allegiance, will yet iustly (to another end) falling
away: * and how in one worke as well the fault
of man doth bewray it selfe, as the iu-
stice of God doth appeere
and shine cleerely.

* 1 King. 12, 15.



F 3

THE

THE SECOND BOOKE OF THE INSTITVTI- ON OF CHRISTIAN RELIGION.

Of the knowledge of God the Redeemer in Christ,
which was reuealed first to the fathers vnder
the law, and then afterward to vs also
in the Gospell.

CHAP. I.

*That by the sinne and falling of Adam all mankind was sub-
iect to the curse, and did degenerate from the first
estate where originall sinne is handled.*

I
The knowledge
of our selues
consisteth in
two things.



2
Our miserable
estate after the
fall of Adam,

HE knowledge of our selues
consisteth in two things :
first, that considering what
was giuen vs in creation, and
how bountiffully God conti-
nueth his grace toward vs,
we may know how great the
excellencie of our nature
should be, if so be it should
continue sound, and that we
may therewithall thinke vpon this, that we haue no-
thing of our owne, but that we hold at the pleasure of a-
nother, all that which God hath bestowed vpon vs, that
we may alwaies depend vpon him. Secondly, that we
may call to minde our miserable estate after the fall of
Adam, the perceiuing whereof, may truely humble vs
being confounded, all glory and confidence being thro-
wen downe. Thereby may be kindled a new desire to
seeke God, in whom euery one of vs may recouer those
good things, whereof we are found altogether emptie
and void.

2 The

2 The truth of God truly requireth this knowledge, which may both call vs far away from all confidence of our owne power, and may bring vs to submission being destitute of all matter of boasting. Which rule we ought to keepe, if we will come to the right marke both of being wise, and also of doing.

The end of the knowledge of our selues.

The fruit of this knowledge is the submitting of our selues.

Ambition is natural.

3 And bicause all of vs are led generally with vaine ambition, neither do we freely confesse the miserable want of our owne powers, hoping that to be enough, if hauing proclaimed war against vices, we endeuor with all our whole desire to do that which is honest, we must consider diligently what manner persons we were created: and what ones we be at this day, that it may more easily appeere thereby: first, what we owe, and what is our dutie: secondly, how great our strength is to do the same.

Note.

4 By that which goeth before, it is euident, that Adam was created after the image of God, namely, partaker of the wisdom, righteousness, and power of God: but when he did rather belecue the inticements of Satan than God, from whose subiection he fell being vnfaithful, not fearing the denunciation of fearful death, he was quite stripped out of all the gifts of Gods grace: not gluttony, but infidelity was in him the roote of falling away. Hence issued ambition and pride, wherto vnthankfulness was annexed. Thereby the gate was set open for ambition, which was the mother of stubbornnes, that men hauing cast from them the feare of God, might run headlong, whither lust did carry them.

The image of God.

Infidelitie the first cause of misery.

Man stripped out of the gifts of grace.

Infidelitie.

Ambition.

Vnthankfulness.

Stubbornnes.

5 It is no maruell if all mankind were corrupt: that is, did degenerate from his first estate, and became subiect to the curse through the fall of Adam, seeing other natures do grone being after a sort deformed. This was called by the old writers, originall sinne.

* Rom. 8, 22.

Obiect. The sinne of Adam passeth into his posterity by imitation, not by propagation.

Originall sinne.

Pelagius.

Imitation.

An. It is prooued by testimonies of Scripture, that we bring corruption with vs from our mothers womb: For who can giue a cleane thing of that which is vn-cleane?

Corruption is naturally in vs.

* Psal. 15, 7.

* Iob. 14, 4.

Adam the roote
of mans nature.

¹
* Rom. 5, 12.

² ³
* Eph. 2, 5.

* Joh. 3, 6.

Whether the
father beget the
soule.

Note.

Pelagians.

* 1. Cor. 7, 14.

Whence rege-
neration com-
meth.

Originall sinne
what.

What be the
works of the
flesh.

* Gal 5, 19.

We beare the
blame for our
owne fault.

All parts of the
soule are cor-
rupt.

6 Therefore the vncleannes of the parents is sent
ouer into the children, that all without any exception
may be polluted at their beginning. Bicause Adam was
not onely the progenitor, but also as it were the root of
mans nature. That appeareth, first, by the comparison
of Adam and Christ. * Secondly, bicause we are the chil-
dren of wrath: * last of all, bicause that is flesh which is
begotten of flesh*.

7 *Obiect.* If the infection be resident principally in
the soule, then the father begetteth the soule.

An. The Lord committed to Adam those gifts which
he ment to bestow vpon mans nature. Therefore when
he lost them after he had receiued them, he lost them
not onely for himselfe, but for vs all. Who will stand a-
bout the conueiance of the soule, when he shall heare
that Adam receiued no lesse for vs, than for himselfe,
those ornaments which he lost?

Obiect. It is not likely that the children draw cor-
ruption from godly parents, seeing they ought rather
to be sanctified by their purenes*.

An. They descend not of their spirituall regenera-
tion, but of the carnall, whereby commeth guiltines: but
sanctification commeth from supernaturall grace.

8 Therefore original sinne is the heritable corrup-
tion of our nature powred out into al parts of the mind,
which maketh vs first guilty of the wrath of God, and
then afterward it bringeth foorth in vs the works which
are called in the Scriptures the works of the flesh*.

Obiect. That is the bond of another mans sinne. For
we through the sinne of Adam are made subiect to the
iudgement of God.

An. We do not beare the blame of Adams fault
being innocent, but we beare the blame of our owne.
For the punishment did not onely range from him to
vs, but the infection being dripped in from him, is re-
sident in vs, whereto the punishment is due by good
right.

9 For all the parts of the soule were possessed by
sinne, after that Adam fell away from the fountaine of
righteousnes.

Obiect.

Obiect. That corruption appertaineth vnto the inferior appetite, and onely vnto the sensuall motions: because Paul saith that it is resident in the flesh*.

* Rom. 7. 18.

An. Not properly, but because it doth more appeere in the flesh. Yea Paul himselfe teacheth that nothing is cleane from the deadly infection therof, either in the vnderstanding, or in the will. Which appeereth more plainly by the reuuing, which comprehendeth a perfect reforming of all the parts*.

Eph. 4. 13.

* Rom. 1. 2.

Rom. 8. 7.

io Obiect. God might haue provided better for our situation, if he had preuented the fall of Adam.

An. Godly mindes must loath such bold curiositie. Our fall must be imputed to the corruption of nature: which the preacher did diligently note. This I know that God made man righteous: but they haue sought to themselues many inuentions*.

Our fall is of our selues.

* Eccle. 7. 30.

xi Therefore we say that man is corrupt through naturall corruption, yet such as did not flow from nature. For it is rather a qualitie comming from some other thing which happened to man, than a substantiall propertie which flowed from the beginning. Whereupon we conclude with Paul, * that all we are by nature the children of wrath.

Sinne is a certaine qualitie comming from some other thing.

* Eph. 2. 3.

CHAP. II.

That man is now spoiled of freedome of will, and subiect to miserable bondage.

NOW it resteth that we do more narrowly discusse, whether we be despoiled of all libertie, since we be brought into this bondage: and if any peece remain, how farre the force thereof reacheth. We must deale wisely heere: for if we say that man is depriued of all righteousness, he will forthwith thereby take occasion to become sluggish: if we ascribe to him euen but a very little, he wil streightway be ouerthrowen with rash confidence.

How farre we be robbed.

A caution.

3

3 Therefore let vs consider, (seeing that we said a little before, that the powers of the soule were placed in the

the

The Philo-
sophers hold that
there be three
powers of the
soule, as Vnder-
standing, Sense,
Will.

1

2

3

Diuines.

What free will
is.

The grace of
God is double
working and
workng togi-
ther.

We do euill
willingly, not by
constraint.

The Fathers.

the minde and hart, as vnderstanding and will) what they both are able to do. The Philosophers made three powers of the soule, vnderstanding, sense, and will, or appetite, and they thinke that the reason of mans vnderstanding is sufficient for right gouernment: that will is indeed prouoked by sense vnto euill, but yet it hath free choice, and that it cannot be hindered, but that it may follow reason as a guide: finally, that vertues and vices are in our power.

3 Moreouer, some of them brake out into such licentiousnes, that they did boast, that it is indeed the gift of the gods that we liue: but our owne that we liue well, and holily. They erred greatly therein.

4 The Ecclesiastical writers, though they drew nearer to the truth, did notwithstanding speake too philosophically touching this matter, attributing to man free will, which they do commonly define thus, that it is a power of reason to follow that which is good: being assisted by grace: and euill when it ceaseth.

5 And they are commonly woont to make subiect to free determination indifferent things, which do nothing appertaine vnto the kingdome of God, and to refer true righteousness vnto the special grace of God, and spirituall regeneration. Therefore they reckon vp a manifold will: the first sensitiue, the second naturall, the third spirituall: they teach that the two former are free for man, and that the third is the worke of the holie Ghost in man.

6 Wherein they gaue too much to mans power, and also they tooke too much from the grace of God, which they diuide into grace working and working together. By the former we will that which is good effectually: the latter followeth the good will of man, and helpeth it.

7 Man is said to haue free will thus, not bicause he hath free choise of good as wel as of euil, but bicause he doth euill willingly without constraint. That is very wel, but to what end was it to giue so proud a title to so small a matter?

8 But and if the authoritie of the fathers do mooue

vs:

vs: they haue in their mouthes continually this word, but they declare therewithall what account they make of the vse thereof.

9 For sometimes they teach that man being spoiled of the strength of free will, doth flie to grace alone: sometimes they furnish him with weapons of his owne.

10 But to omit the opinions of other men, if we shal more narrowly seeke for the truth in considering mans nature, as euery man is throwen downe with the feeling of his owne calamitie, pouertie, nakednes, reproch, so he hath best profited in the knowledge of himselfe.

11 Furthermore, that shall be true humilitie, when he doth in deed perceiue himselfe to be such a one, as hath no refuge but in humilitie. I like the saying of Augustine, Let no man saith he, flatter himselfe. He is a Deuill by that he hath of his owne: a man hath that from God alone whereby he is blessed. For what hast thou of thine owne but sinne*?

Who hath best profited in the knowledge of himselfe.

True humilitie,

* August. hom. in Ioan. 49.

12 But that the order of our speech may proceed according to that distinction whereby we diuided mans soule into vnderstanding and will, let vs in the former place discusse the force of vnderstanding.

What we can do by vnderstanding.

13 We see what it can do either in earthly things or in heavenly things: I call these earthly things which appertaine not to God or his kingdom, but are contained within the bounds of this life: as pollicie, gouernement of household, all manuell sciences, liberall arts: I call the pure knowledge of God, the order of true righteousness, and the misteries of the kingdome of heauen, heavenly things: as also the knowledge of the will of God, and the rule of ordering the life according to the same.

Earthly things.

Heauenly things

Of the former we must confesse thus: bicause man is a fellowlie creature, he is bent also by naturall inclination to preserue that fellowship: and therefore we see that in the mindes of all men there be certaine generall impressions of a certaine ciuill honestie and order.

What mans vnderstanding can do in heauenly things.

14 We may see that in liberall arts and manuell, to learne which there is in vs all a certaine aptnes. Moreover, we haue a certaine strength of naturall force, and

We haue a certaine aptnes to learne the arts. Naturall force.

Ch. 2. The 2. Booke of Christian Institut.

a certaine facilitie to inuent some new thing in euerie arte, or to amplifie and polish.

15 And yet let vs not in the meane season forget that these are most excellent good things of Gods spirite, which he bestoweth vpon whom he will to the common good of mankind.

* *Exod. 32, 28*
35, 30.

16 For if it were requisite that the knowledge which was necessarie for the garnishing and framing of the temple should be instilled into Beseel and Oliab⁴ by the spirit of God, no maruell if it be said that the knowledge of those things which are in mans life most excellent (as law and phisicke) be imparted to vs by the spirite of God.

Quest. What fellowship haue the wicked with the spirit which are altogether strangers from God? For the spirit of God dwelleth in the faithfull alone.

The spirit of
sanctification
is in the faith-
full alone.

An. That must be vnderstood of the spirit of sanctification, whereby we are consecrated to be temples to God himselfe. And yet neuerthelesse, he replenisheth, mooueth, quickneth all things by the power of the same spirite, and that according to the propertie of euerie kinde, which he hath giuen to it by the law of creation.

The gifts of
God are di-
uers.

17 *Obiect.* But some excel in quicknesse of wit, some surpasse in iudgement, some hath a more nimble minde to learne this art or that.

An. In this varietie God setteth foorth to vs his grace, least anie man challenge to himselfe as being his owne, that which floweth from his meere liberalitie. Thereby we see some markes of the image of God remaining in man, which distinguish him from other creatures.

Certaine gifts
remaine in man.

In spirituall
things.

18 Now we must declare what mans reason doth see, when he is come to the kingdome of God, and to that spirituall sight: which consisteth principally in three things: to know God: to know his fatherly fauour towards vs wherein our saluation consisteth: and the way to frame the life according to the rule of the law. In the first two, and also properly in the second, the most witty men are blinder than moles.

19 Iohn teacheth this most excellently, * when he writeth that life was in God from the beginning, and that life which was the light of men: that this light shineth in the darknesse, and the darknesse comprehendeth it not. It was the especiall reuelation of the father, that Peter knew Christ. ** Iohn. 1. 4. Iohn. 15. 1. Matt. 16. 17.*

20 Therefore when Moses hitteth the people in the teeth with their forgetfulnesse, he noteth notwithstanding therewithall, that they could none otherwise be wise in the mysteries of God, saue onely through his benefite and goodnesse. Thine eies, saith he, haue seene these signes, and these huge woonders: and the Lord hath not giuen thee an hart to vnderstande, neither eares to heare, nor eies to see. Whereupon we do easily conclude, that man hath as much power to vnderstand the mysteries of God, as he shall be illuminate by his grace. *Deut. 10. 2. Man vnderstandeth the mysteries of God by reason of his illighting.*

21 *Obiect.* God prouideth for this blockishnes or ignorance, when by the doctrine of his word, he directeth mans vnderstanding thither, whither it could not come without a guide. *The Pelagian.*

An. David had the law wherein all wisdome is comprehended, and yet being not therewith content, he desireth to haue his eies opened, that he might consider the mysteries of the law*. ** Psalm 119. 18.*

22 The knowledge of ordering the life aright remaineth: though by the law of nature we can somewhat discern good from euill, yet it shall come to passe thereby, that mans mind being guiltie before God, may be made without excuse*. *Ordering of the life. * Rom. 2. 14.*

23 Bicause we see those things which are good and we allow them, we follow the things which are woorse.

24 We must conclude with Paul, that we are not fit of our selues, to thinke any thing of our selues, as of our selues*. ** 2. Cor. 3. 5.*

25 The weaknes of mans reason is so great, that whatsoeuer our wit conceiueth, forecasteth, ordaineth, goeth about, it is alwaies euill.

26 Furthermore, will, wherein the freedome of will standeth chiefly must be considered in diuine matters and *Will. Sott. 5. ca. 1. lib. 4.*

and in humane matters.

Phil. 2.

27 Our will hath no power at all in diuine matters, bicause it is proper to God alone to giue both to will, and also to finish.

Obiect. Men haue without grace some motions to that which is good, though they be but small.

*2. Cor. 3, 5.
Gen. 8, 21.*

An. Paul saith that we are vnfit so much as to think any good thing*. For the inuention of mans hart is onely euill*.

** Rom. 7, 15.*

Obiect. Paul saith, that he would good, but he cannot accomplish it*. Therefore man hath of himselfe to will that which is good.

** Rom. 7, 22.*

An. Paul speaketh not of the naturall man, but of him that is regenerate. For he addeth; I am delighted in the lawe according to the inward man: but I see another lawe in my members resisting the lawe of my minde*.

CHAP. III.

That there commeth nothing from the corrupt nature of man, but that which is damnable.

The whole man
is corrupt.

** Ioh. 3, 6.*

** Rom. 8, 6.*

** Ioh. 3, 6.*
Regeneration
according to
the mind.

1 **T**herefore it appeereth plainly by the titles which the Scripture giueth man, that he is corrupt in both parts: bicause he is said to be flesh borne of flesh*, and the affection of the flesh is death*.

Obiect. The word flesh appertaineth only to the sensuall and not to the superior part of the soule.

An. Christs argument is otherwise, that man must be borne againe, bicause he is flesh*, he did not commande him to be borne againe according to his bodie, but according to the mind.

2 Therefore in vaine we do seeke for in man either integritie, or vnderstanding, or feare of God.

Obiect. There be many sinnes in men, but not in euery man.

An. That monster of euils which hath seuen heads lieth lurking in euery mans bodie, as the material cause of the disease.

3 *Obiect.*

3 *Obiect.* But in all ages there haue been som which during their whole life haue been bent vnto vertue, hauing nature for their guide.

An. God brideleth by his grace the euill affections of men, so much as he seeth expedient for preservation of the generalitie of things. Heerby some are kept backe with shame, some with feare of lawes, least they breake out into many sorts of filthines.

Who haue been bent to vertue hauing nature for their guide. Why God brideleth the euill.

4 *Obiect.* The doubt is not yet answered. For we must either make Camillus like Catiline, or else we shal haue an example in Camillus, that nature, if it be framed by diligence, is not quite void of goodnes.

1

2

1

A dilemma.

An. The speciall grace of God gaue that to the one which it denied to the other. We see that in Saul whom God made a new man*.

* 1 Sam. 10, 6.

5 Therefore bicause the will is holden fast bound by the slauerie of sinne, it cannot mooue it selfe to that which is good, much lesse apply it selfe therto. For such a motion is the beginning of turning to God, which is wholly attributed to the grace of God in the scripture, notwithstanding the wil remaineth which maketh hast vnto sinne, with a most earnest affection. This is well set downe by Bernard that it belongeth to man to will: to corrupt nature, to will that which is euill: to grace, to will that which is good. Whereupon it followeth that men are drawne vnto euill by necessitie of will, and yet they are not constrained to commit it.

The slauerie of sinne.

The beginning of conuersion commeth of God.

Jer. 31, 18.

Note.

We do euill of necessitie not being constrained.

Obiect. There is smal praise due to God for his goodnes, which man should be inforced to obserue.

An. It commeth to passe through his infinite goodnes, that man cannot do euill, not through any forceable impulsion.

6 It appeereth more plainely by the contrarie remedie of Gods grace, how great the corruption of our nature is. For seeing the Lord doth of his pure grace giue vs what good thing soeuer is in vs: it followeth that mans minde is in his owne nature deuoid of all goodnes. For that cause it is said, that he which hath begun in vs a good worke, will finish it vntill the day of Iesus Christ*.

An argument drawn from regeneration

* Phil. 4, 6.

2, 13.

Obiect.

Ch. 3. The 2. Booke of Christian Institut.

Obiect. The Lord beginneth that which is good, because the will being of it selfe weake, is holpen.

An. The spirit saith otherwise, I will giue you, saith he, a new hart: I will put a newe spirite in the midst of you: and I will take away the stonie hart out of your flesh, and I will giue you a fleshie hart, and I will put my spirite in the midst of you, and I will make you walke in my commandements*.

* *Ezech. 36, 26.*

7 *Obiect.* Will being turned away from goodnes by nature, is conuerted by the power of God alone, but being prepared it hath an office and part in doing.

An. Augustine teacheth that grace goeth before euery good worke, but so that will doth accompany it, and not lead it: that it commeth after as a waiting man and not as a foregoer. Therefore he attributeth no praise of good works to mans will.

Obiect. Grace can do nothing without will, neither can will do any thing without grace.

An. As if the will it selfe did not worke by grace. For the Lord preuenteth him that is vnwilling, that he may be willing: and followeth the willing that he may not will in vaine.

8 Therefore there can no will be found which is enclined to good saue in the elect. But the cause of election must be sought without men, wherby it is prooued, that man hath not of himselfe a right will but that it floweth from the same good pleasure, whereby we are elect before the creation of the world. There is also another reason, for seeing the beginning of willing and doing well commeth from faith: and faith is the gift of God: it followeth that it is of meere grace, when we begin to will that which is good, being inclined and bent naturally to euill.

9 Thence come the praiers of holy men: let him encline our harts vnto himselfe, saith Solomon, that we may keepe his commandements*. And Dauid beseecheth God to create a cleane hart in him*.

Obiect. Such praier is a signe of a godly and holy affection.

An. Though Dauid had alreadie repented in part
yet

ad Bonifac.
ep. 106.

Note.

Election.

1
There is no will
vnto goodnesse
saue onely in the
elect.

Faith.

* *Rom. 8, 58.*
* *Psal. 51, 12.*

yet he compareth his former state with that sorrowfull fall, which he had tried. Therefore taking vpon him the person of a man estranged from God, he doth for good causes desire to haue those things giuen him, which God giueth to his elect in regeneration. Therefore being like to a dead man, he desireth to be created a fresh. Christ teacheth that manifestly by the similitude of a vine, where he concludeth, without me ye can do nothing.

A similitude
Iohn. 15, 1.

Obiect. The iuice is now included in the branch, and also force to bring forth fruite, and therefore it taketh not all from the earth, or from the first roote, bicause it bringeth some thing of hir owne.

An. But Christ meaneth nothing else, but that we be dry wood and nothing woorth, when we be separated from him.

Obiect. God mooueth the will, but it is afterward in our choice either to obey, or to resist the motion.

An. Yea he mooueth it so effectually, that it must needes follow.

Obiect. Chrysostome saith, whom he draweth, he draweth him being willing. Therefore God reacheth out his hand and waiteth to see if it may please vs to be holpen by his helpe.

An. Such was the state of man whiles he stood: but after his fall, the doctrine of Christ is true*, No man commeth to me, vnlesse the Father draw him.

* Ioh. 6, 44.

II As touching perseuerance it is not to be doubted but that it ought to be counted the free gift of God.

Perseuerance
is the gift of
God.

Obiect. It is giuen according to desert, as euery man hath shewed himselfe not vnthankfull to the first grace: bicause it is in our hand to chuse or refuse grace when it is offred.

An. God heapeth vpon his seruants new graces, bicause when he liketh the worke which he hath begun in them, he findeth in them somewhat whereon to bestow greater graces, whence that doth come. To him that hath shalbe giuen.

Gods liberality

Obiect. The good vse of the first grace is rewarded with latter graces.

An. I say that that vse is of the Lord, and that this rewarding issueth from his free good will.

Obiect. God worketh, we worke together. Bicause after that we haue giuen place to the first grace, our indeuors do worke together now with the grace following.

How we worke
together.

An. That is, after we be once tamed, and brought by the power of God to the obedience of righteousness, we go on willingly, and we are bent to follow the working of grace, this is true. Not that man taketh of himselfe somewhat whereby to labor with the grace of God.

12 *Obiect.* I haue labored more than they all, saith Paul, not I, but the grace of God with me. Therefore he labored together with the grace of God.

An. He ascribeth the whole praise of the labor to grace alone, by that correction, It is not I, saith he, which haue laboured, but the grace of God which was present with me was the woorker of all.

*Lib. de corrup.
& grat. cap. 2.
Note.*

13 Augustine saith* that the grace of persisting in goodnesse was giuen to Adam, if he would: but it was not granted to him to will that he might be able: that it is granted to vs both to will and also to be able. It was the first libertie to be able not to sinne: ours is greater, not to be able to sinne.

Whence the
grace of perse-
nerance com-
meth.
Epist. 105.

14 *Obiect.* Will is not taken away by grace, but it is changed from euill to good, and is holpen when it is good saith Augustine.

An. His meaning is onely this, that man is not so drawn that he is caried as it were by outward force and violence without the motion of the hart: but that he is so affected and mooued within that he obeyeth with his hart. Therefore let vs conclude, that man hath such a free will left him, that he can neither be conuer- ted to God, nor abide in God: he is able to do all that which he can do onely through grace.

CHAP. IIIE

How God worketh in the hearts of men.

Mans captiuitie.

IT is sufficiently prooued that man is so holden captiue vnder the yoke of sinne, that he cannot of his

his owne nature either aspire by desire, or by diligence trauell to goodnesse.

Quest. There remaine two doubts to be vnfolded, the first whither we sinne willingly, when we are made slaues of the deuill: the second, whither in euill workes we ought to attribute any thing to God? 1
Two doubts,

An. As touching the first, Augustine compareth mans will to an horse that waiteth his masters pleasure, God and the deuill to riders or horsemen. If God sit vpon it, he ruleth it well like a skilfull rider. But if the deuill possesse it, he carieth it headlong vnto death ouer steep downe places, like a wanton rider. So the will followeth Sathan being bewitched with his enchantments. 1
A similitude.
The condition
of mans will.

2 But far other is the order of Gods working in such things. Which that it may appeare more plainly, let vs take the calamitie which was brought vpon Iob by the Chaldees for an example. It is the Lords purpose to exercise by calamitie the patience of his seruant: Sathan indeuoureth to driue him into despaire: the Chaldees studie contrarie to equitie to get gaine by that which is another mans. Therefore one and the same fact is assigned to God, to Sathan, and to man, but the varietie in the maner and end causeth, that therein appeareth the iustice of God to be without fault, and that the wickednesse of Sathan and man bewraieth it selfe to their reproch. 2
Diuers ends of
one action.

3 *Obiect.* Augustine saith that hardening and making blind doth appertaine, not to the working of God, but vnto his foreknowledge. Lib. de predest.

An. Augustine himselfe holdeth, that sinnes are not onely by the sufferance or patience of God, but also by his power, that by this meanes former sinnes may be punished. Therefore he foreseeeth euill, he hath suffered it, and he would it: which is done two maner of waies. First he maketh blind hauing taken away his light, and maketh mens harts stonie, haneing taken away his spirit. Secondly, to execute his iudgements by the minister of his wrath Sathan, he doth both direct their counsels whither he will, and he prouoketh their wils, and strengtheneth their endeuors. Lib. contra Iulianum.
Will and sufferance in God.

* *Ezech. 7, 27.** *Exod. 4, 21. & 7.** *1. Sam. 16. 14. &
18, 10. & 22, 9.
2. Thes. 2, 9.*Will can do no-
thing in bodily
things.God bendeth
the wils of men.* *Exod. 11, 5.** *Gen. 43, 14.*Election is not
free.

4 After the first way this seemeth to be spoken. He taketh away the lip from those which speake truth, and he taketh away reason from the elders* : according to the latter : I will harden the hart of Pharao, that he may not heare you, and let the people go*.

5 Furthermore it shall appeere sufficiently euen by one place that the ministerie of Sathan doth come betweene to pricke forward the reprobate, so often as the Lord appointeth them hither or thither by his prouidence. For it is often said in Samuel, that the euill spirit of the Lord, or the euill spirit from the Lord, either caught or let go Saul*. Also we must adde that which Paul teacheth, that the efficacie of error and seducing, is sent of God, that they may beleue lying, which haue not obeyed the truth.

6 Hitherto we haue handled those actions which appertain vnto the spirituall life, wherein we haue seene the weaknesse of will : let vs now see what libertie man hath in those actions which are neither iust of themselves, nor yet corrupt, and do rather appertain vnto the bodily life. Surely if we weigh with our owne vnderstanding the administrations of outward things, we shal nothing doubt that they are so far placed vnder mans wil, but if we giue eare to so many testimonies which crie that the Lord doth also gouerne our mindes in these things, they shall inforce vs to make our will subiect to the special motion of the grace of God, who did reconcile the wils of the Ægyptians to the Israelits, that they should lend them all precious things* ? Neither would Iacob surely haue said of his sonne Ioseph (whom he thought to haue beene a prophane Ægyptian) God grant that you may finde mercy in the sight of this man*.

7 *Obiect.* These are particular examples, to the rule whereof all things in generall ought not to be reduced.

An. They prooue sufficiently that so often as God will make away for his prouidence, he doth bende and turne the wils of men euen in outward things, and that their choice is not so free, but that the will of God hath power

power ouer the same. Also daily experience doth teach, Experience,
that iudgement doth often faile euen in matters which
are nothing intricate: the minde fainteth euen in
things that are not hard: againe counsell is sometimes
ready in most hard matters, in dangerous matters the
hart and minde get the victorie of all straits. Solomon
interpreteth that, that the eare may heare, that the eie
may see, the Lord maketh both*. * Pre. 20, 12.

8 *Obiect.* We must esteeme the power of mans wil
by the euent of things.

An. Yea the power whereof we speake, must be con-
sidered within man, and not measured by the outwarde
successe.

CHAP. V.

*A refutation of the obiections which are wroont to
be brought for the defence of
Free will.*

1 **W**E haue spoken enough of the thraldome of
mans will as it may seeme, vnlesse they which
go about to cary him headlong with a false opinion of
freedome, did set certaine reasons of theirs against vs,
being partly absurd, and partly confirmed by certaine
places of Scripture ill vnderstood to the ouerthrowing
of our opinion, we will beat backe both engins in order.

Obiect. If sinne be of necessitie, it ceaseth now to be
sinne: if it be voluntary, then it may be auoided.

An. Sinne is both of necessitie, and also voluntarie:
bicause men being become bondslaues of sinne after
the fall of Adam, can will nothing but that which is
euill.

2 *Obiect.* Vnlesse both vertues and also vices pro-
ceed from the free election of will, it is not meete that
man should either be punished or rewarded.

An. These are not like. For we are by good right pu-
nished, from whom the fault and blame of sinne doth
flow: but rewards are of grace. So Augustine, * If thou
haue thy due, thou must be punished. What is done
then?

Of absurdities.
Pelagius.

Sinne is both of
necessitie & also
voluntarie.

Aristotle.
Punishments
are of desert.
In Psal. 70.
Rewards of
grace.

Ch. 5. The 2. Booke of Christian Institut.

then? God hath not repaid to thee punishment, but he giueth thee grace which was not due.

Obiect. Take away free wil and there shall be no moe merits.

An. When God bestoweth graces vpon vs, bicause he maketh them ours, he doth as it were rewarde our vertues.

Note.
Chrysost. 2. Hom.
in Genes.

All are euill by nature.

3 *Obiect.* If this be not the power of our will, to chuse good or euill, either all those which are partakers of the same nature should be euill, or all of them should be good.

An. We should all be euill, but it commeth to passe through the mercy of God that all continue not in wickednes.

Quest. Whence commeth such a difference that some continue vntill the end, and some faint after they haue begun to run?

Perseuerance the gift of God.

An. Perseuerance is the gift of God. God vpholdeth the former by his power, that they may not perish. he giueth not like power to the latter, that they may be testimonies of mans inconstancie.

The cause of falling.

4 *Obiect.* Exhortations shall be made in vaine, admonitions shal be superfluous, reprehension ridiculous, vnlesse it be in the power of a sinner to obey.

Whether admonitions be superfluous.

* *Iob. 15, 5.*

Lib. de cor. & gras.

Note.
The fruits of exhortations.

An. No truely, for though Christ affirme that we can do nothing without him*, doth he therefore lesse reprocue those which did euill without him? Let vs saie with Augustine, O man in commandement learn what thou owest: in correction, that thou hast it not through thine owne fault: in praier whence thou maiest receiue that which thou wilt haue.

5 *Obiect.* Then to what end serue exhortations?

An. If the wicked despise them with an obstinate hart, they shall be a testimonie against them.

Quest. But what can the silly man do when softnes of hart which is necessary to obedience is denied him?

Hardnes of hart must not be imputed to God but to men.

An. Why doth he turne his backe, when as he can ascribe the hardnes of his hart to none but to himselfe? But the principall profite must be considered towarde the

the faithfull, in whom as the Lord worketh all things by his spirit, so he omitteth not the instrument of his word.

Quest. Why are they now put in minde of their dutie, seeing they are directed by the spirit of God? why are they stirred vp by exhortations, seeing they cannot make haste, but with the spirit?

An. O man who art thou that prescribest God a Law? If he will haue vs to be prepared by exhortations to receiue grace, what canst thou backbite in that dispensation? God worketh two maner of waies in his elect: inwardly by his spirit: outwardly by his word, which is to them a sweete sauor vnto saluation: as it is to the reprobate the sauor of death vnto death*.

How God worketh in the Elect.
* 2. Cor. 2, 10.

6 They gather together on an heape many testimonies of Scripture, that they may oppresse vs if not by weight yet by number. Which that we may the better vnderstand, we wil deuide them into commandements, promises and threatnings. And commandements into those which require turning vnto God, & which speake simplie of keeping the Law: or which command vs to continue in the grace receiued. Let vs intreat of all in generall, and then we will descend vnto the formes themselves.

Of testimonies of Scripture.
1 2 3
The ends of commandements.

Obiect. If God command those things which we cannot performe: If he forbid those things which to auoide is not in our power, doth he not mocke vs?

1. Why conuersion is commanded.

An. No truely, but this commeth to passe, that when we know our owne weaknes, we shall more earnestly embrace faith, whereby those things shall be giuen vs which we want.

7 *Quest.* But to whom can this seem to be a thing like to be true, that God hath appointed a law for logs and stones?

An. Neither doth any man go about to perswade that. For neither are the wicked stones or stocks, when being taught by the Law, that their lusts are contrarie to God they are made guiltie through their owne testimonie: or the godly, when being put in minde of their owne weaknes, they flie to grace.

Men are not stocks or stones.

Of the forme
of commande-
ments.

Ch. 5. The 2. Booke of Christian Institut.

8 That shall appeere more evidently by reckening
vp the three formes of commandements.

Obiect. The Lord commandeth often both in the
Law and also in the Prophets that we be turned vnto
him.

An. And the Prophet singeth another song. Turne
me O Lord, and I shall be turned*. For after thou tur-
nedst me, I repented.

Obiect. He commandeth vs to circumcise the fore-
skin of our hart.

An. But by Moses he denounceth that that circum-
cision is made by his hand*.

Obiect. He requireth newnesse of hart.

An. But he witnesseth in another place that he gi-
ueth it. And that which God promiseth (as saith Augu-
stine) we do not by wil or nature, but he doth it by grace.
The second kind of commandements are simple, wher-
in we are commanded to worship God and to obey his
will: innumerable places do witness, that all that is
his gift what righteousness, holynesse, godlinesse, or
purenesse soeuer can be had. Of the third kind, that the
faithfull continue in the grace of God, Paul teacheth
whence they must fet that strength of constancie, say-
ing, That which remaineth brethren be strong through
the Lord*.

9 *Obiect.* We bring with vs our owne strength, and
God helpeth our weake indevours. Bicause it is said,
Turne vnto me and I will be turned vnto you.

An. That is, I will be mercifull vnto you. For it is the
work of God alone to turne vs vnto him.

10 The second order of arguments intreateth of
promises.

Obiect. Seeke good and not euill, and ye shall liue*, If
you will, and will harken, you shall eate the good of the
land; but if you will not, the sword shall deuour you. We
are mocked if will be not in our power.

An. We haue such a wil by the spirit of God. Where-
by it commeth to passe that promises are not super-
fluous.

11 The third forme is concerning threatnings.

Obiect.

* *Isa. 2, 12.*

* *Jer. 21, 18.*

* *Deut. 10, 16.*

Lib. 3. de doct. Christ.
Note.

Of the simple
commandement.

Of continuing
in grace.

* *Act. 13, 42.*

Eph. 6, 10.

Zach. 1, 13.

* *Amos. 5, 14.*

Jer. 4, 1.

We will that
which is good
by the Spirit.

Obiect. Amalec and the Chananite are before you, with whose sword you shall fall, because you would not obey the Lord*. Because I haue called you, and you haue not answered, I will do to this house as I did to Silo. To what end serue such vnbraidings, vnlesse they had had free will?

Concerning threatnings.

* Num. 14. 43.
Ier. 7. 13.

An. It is not in mans power, who is subiect to the lordship of sinne, to harken to the voice of God, which thing proceedeth from naturall corruption. Therefore man shall be alwaies the first author of his owne destruction.

Man hath not free will to harken to the voice of God.

Obiect. Paul saith, quench not the spirit: therefore it is in their will to foster the light which is offered them.

1. Thes. 1. 12.

An. This diligence commeth from God alone. And by granting that is applied to vs, which belongeth to God, whereupon Iohn saith, Whosoever is of God he saueth himselfe*.

* 1. Iohn. 5. 18.

Obiect. That is, because we are saued partly through the power of God, and partly through our owne power.

An. As if we had not this keeping from heauen.

Obiect. Whosoever is of God saueth himselfe, therefore we are saued partly through the power of God, and partly through our owne.

An. Christ intreateth his father to saue vs from euill, therefore when the godly do fight against Satan, they get the victorie by none other meanes saue onely by the weapons of God.

Iohn. 17. 15.

12 Obiect. Moses saith*, This commandment which I command thee this day is not hidden, but it is in thy mouth, and in thine hart, that thou maist do it?

Deut. 10. 11.

An. Paul affirmeth that Moses spake in that place not of bare precepts, but of the doctrine of the Gospel, and he placed that easines not in mans power, but in the help and aide of the holy Ghost.

Rom. 10. 8.

Obiect. Paul doth violently draw those things to the Gospel, which were spoken concerning the commandments alone.

An. If Moses spake of the commandments alone, he puffed vp the people with a most vaine confidence. For what other thing should they haue done, but haue

run

run headlong, if they should haue attempted the obseruing of the Law by their owne strength, as being not hard for them.

*Ose. 5, 14.

13 *Obiect.* I will go to my place saith the Lord*, vntill they put in their harts, and seeke my face: therefore the people being forsaken of God, could turne vnto God of their owne nature.

What is meant
by the departing
of the Lord.

An. By the departing of the Lord is meant the removing of prophecyng: to behold what men will do, doth signifie that he doth exercise them with diuers afflictions for a time, keeping himselfe close, and as it were dissembling. Therefore the whole Scripture is against that, that we can turne vnto God without his spirituall grace.

Why our good
works are called
ours.

14 *Obiect.* Good works are called ours: and we are said no lesse to do that which is holy and acceptable to the Lord, than to commit sinne. But and if sinne be worthily imputed to vs, surely there must somewhat in righteousness be assigned to vs.

Note.

An. We call it our bread, which we beseech God to giue vs.

Obiect. The Scripture doth often affirme that we our selues do worship God, keepe righteousness, and obey the Law: how should these things be attributed to vs, vnlesse there were a certaine communicating of our industrie with the power of God?

The faithfull do
voluntarily follow
the Spirit
which draweth
them.

An. The Saints obserue righteousness, when they do willingly follow the spirit which draweth them. For when God erecteth his kingdome in them, he bridleth their will by his spirit, that it may not be caried with wandering lusts, that it may be inclined vnto holines: least it faint, he confirmeth it by the power of his spirit.

Obiect. Therefore we are made do, we do not.

An. Yea thou doest, and art made do: and thou dost well then, when thou art made do by one that is good: For it is the spirit of God which moueth thee.

To will is in vs
naturally.

15 Furthermore though all that goodnes which is in the will, doth proceed from the meere instinct of the spirit, yet bicause to will is in vs naturally, we are not without cause saide to do those things, the praise whereof

whereof God doth by good right challenge to himselfe. First, because that is ours which he worketh in vs, so that we do not vnderstande it to be of our selues. Secondly, because it is our studie and industrie which is directed to good.

16 *Obiect.* It was said to Cain: His appetite shal be vnder thee, and thou shalt raigne ouer him. Therefore it is euident that there should not be in his minde such force of sinne as should get the vpper hand, if he would labor in taming it.

An. That was spoken concerning Abel. For God in that place reprooueth the enuie which Cain had conceiued against his brother, and also his vnthankfulnes, in that he could not abide his brother though he were subiect to him. But let it be so, let God speake of sinne. He doth either promise that which he denounceth, or else he commandeth. If he command, it doth not follow that he can fulfill the commandement. If he promise that Cain shall haue the vpper hand, where is the fulfilling of the promise, seeing he funke downe vnder sinne, ouer which he ought to haue borne rule?

Obiect. It includeth a secret condition, as if he should say, that he should haue the victorie if he would strue.

An. Therefore it shall be a commanding speech if this dominion be referred vnto sinne, wherein is defined not what we are able to do, but what we ought to do.

17 *Obiect.* The Apostle saith, that saluation is not of him that willeth, or of him that runneth, but of God that hath mercy. Therefore there is somewhat in the will and indeuor, which being holpen by mercy, doth not want prosperous successe*.

An. We will, and we run, but not as it becommeth: therefore we haue recourse vnto the mercy of God. It is so expounded in an other place*. And Augustine also doth so expound it.

Obiect. Paul calleth men Gods fellow laborers*.

An. That is restrained vnto the ministers alone. How we worke And he calleth those fellow laborers, not which bring together any

* Rom. 9, 16.

* Tit. 3, 4.
Epist. 104. ad
vitalen.

* 1. Cor. 3, 9.

Ch. 6. The 2. Booke of Christian Institut.

any thing of themselves, but bicause God vseth their industry, after that he hath made them fit and hath furnished them with necessary gifts.

* Eccl. 15, 14

18 *Obiect.* Before man is set life and death, good and euill*.

An. That is vnderstood of the creation of man, but he lost that power afterward.

19 *Quest.* What meaneth the parable of the tra- ueller, whom the robbers did cast out in the way halfe dead, saue onely that man is not so lamed by sinne, but that he keepeth still some remnants of his former good things?

The vse of Al-
legories.

* Eph. 2, 5 & 5, 14

The conclusion:

An. Allegories must not proceede beyond the rule of the Scripture. But in that place mans strength is not handled. Furthermore, the word of the Lord doth teach that man is quite dead, as concerning the respect of blessed life*. Therefore let the truth remaine sure and certaine to vs, that the mind is so enstranged from God that it conceaueth and goeth about nothing but that which is wicked: that the hart is so besmeared with the poison of sinne, that it can breath out nothing but corrupt sinch.

CHAP. VI.

*That man being lost must seeke redemption
in Christ.*

The other know-
ledge of God
wherby we do
acknowledge
God to be the
deeper.

1. Cor. 1, 11.

* Ioh. 17, 3.

SEeing all mankind is perished in the person of A- dam, and is fallen from life to death, al that whole knowledge of the Creator should be vnprofitable, vnles faith also should succcede, setting before vs God to be our father in Christ. Therefore we must come to that of Paul, * Bicause the world thorough wisdom knew not God in the wisdom of God, it pleased God through the foolishnes of preaching to saue those that beleue. It is eternall life to know the Father, and Iesus Christ whom he hath sent*.

Obiect. The saieng of Christ must be restrained vn- to the preaching of the Gospell.

An.

An. That reason was common in all ages and nations, that they which are pronounced to be the children of wrath, and accursed, cannot please God without a reconciler. Christ there-
conciler.

2 And therefore God did neuer shew himselfe favorable to the old people, neither did he euer put them in hope of grace, without the Mediator. The blessed and happie estate of the Church was alwaies groundedin the person of Christ. No grace with-
out the Media-
tor.

Obiect. God comprehended the whole seed of Abraham in his couenant. Gal. 3, 16.

An. Christ is properly that seed, wherein all nations should be blessed.

3 Bicause both the first adoption of the elect people, and the preservation of the Church, the deliuerance thereof in danger, and the gathering of it together after it was scattered did alwaies depend vpon the grace of the Mediator: neither was all the hope of the godly euer reposed any where else but in Christ*. 1 2
3
4
* Gal. 3, 16.

4 For that cause God would haue the Iewes to be instructed with many prophecies, that to seeke for their deliuerance, they might turne their eies directly vnto Christ. Neither could (howsoeuer they had filthily degenerate) the remembrance of that principle be at any time quite abolished, that God would be the deliuerer of his Church by the hand of Christ, as he had promised Dauid: and that by this meanes onely the couenant should be firme wherby God had adopted his children: hence came the song of the children, Osianna to the sonne of Dauid*. A principle
most necessarie.
* Mat. 21, 9.

CHAP. VII.

That the Law was giuen not to hold still the old people in it, but to nourish hope of salvation in Christ untill his coming.

WE may gather by that which goeth before, Why the Law that the Lawe was giuen therefore, that it was giuen. might

The vse of ceremonies is ridiculous without Christ.

might keepe their minds waiting vntill the comming of Christ. That appeereth by the remembrance of the covenant often repeated, by the ceremonies, sacrifices, washings, the ende of adoption, and the right of the priesthood, the vse whereof should be ridiculous without Christ.

* 1. 2. 3. 4. 5. 6.
7. 8.
Gal. 3, 24.

2 The same may be concluded out of that princely dignitie which was erected in the family of Dauid, and also out of the very morall Law: which as Paul witnesseth, was as it were a schoolemaister to lead the Iewes vnto Christ, who is called the end of the law to saluation to euery one that beleeueth*.

The end of the law.

3 Otherwise the perfect obseruing of the law were necessary that we might be acceptable to God, and that we might obtaine eternall life. For the Lord abhorreth all vnrighteousnes. Therefore seeing that such perfect obseruing of the law doth passe our strength, all hope of saluation being cut off, death doth assuredlie hang ouer our heads. Therefore being throwen downe thorough it by our owne miserie, we are stirred vp to craue pardon.

Conditionall promises.

4 *Obiect.* The Lord should mocke vs, if he should make a shew of felicitie, whereas in the meane season the entrance thereunto is shut against vs.

Christ is our perfection.

An. Though the promises of the law be conditionall, and depend vpon the perfect obedience of the law, which can be found no where, yet they are not giuen in vaine. For by this meanes it commeth to passe that we haue recourse vnto Christ, who not refusing our obedience being but halfe perfect, and pardoning that which is wanting of perfect fulfilling, he maketh vs to reape the fruite of the promises of the law, as if we our selues had fulfilled the condition.

The obseruing of the law is vnpossible.

1. King. 8, 46.

Psal. 143, 2.

Gal. 3, 10. & 5, 17.

5 And it appeareth that the obseruing of the law is vnpossible. For no man hath euer attained vnto the perfect marke of loue: there is none in whom concupiscence is not found.

Obiect. We should do God iniurie, if we should say, that he commandeth more than the faithfull are able to performe through his grace.

An.

An. God could if he would exalt man vnto angelical purenes, but he neither hath done it, neither will he do it: bicause he hath said otherwise in the Scripture.

6 But to the end the whole matter may appeare more plainly, let vs briefly gather in a short order the office and vse of the morall law (as they call it.) And it is contained in three points: the first, that when it sheweth the righteousness of God, it condemneth euerie man of his owne vnrighteousnes*. The vse of the morall law is threefold.

7 For the law is like to a looking glasse, wherein we behold our weaknes, and by reason of this, our iniquity: last of all, by reason of both, the curse*. This is the end whereto the saying of the Apostle tendeth, that by the law commeth the knowledge of sinne*. A similitude.

8 And whereas the iniquitie and condemnation of vs all is sealed by the testimony of the law, it is not done therefore that we may sinke downe through despaire, but that euery mouth may be stopped, and that all the world may become bound vnto God*. * Rom. 7, 7.

Furthermore, though this office of the law do properly appertaine vnto the faithfull, that being conuict of their owne infirmitie, they may seeke medicine in Christ: yet it shall be common to the wicked also, that they may be made without excuse before God. * Rom. 3, 19. & 11, 32.

10 The second office of the law, is, that they which are touched with no care of that which is iust and right vnles they be inforced, may, when they heare the sharp threatnings in it, be compelled at least with feare of punishment, as with a bridle to hold their hands, that they powre not out wantonly their frowardnes: yea such schooling is not vnprofitable euen for the children of God, so long as they waxe wanton through the follie of their flesh, before calling, being destitute of the spirite of sanctification. The schooling of the law.

11 Vnto that is applied that which Paul saith, that the law was to the Iewes a schoole master to Christ*. * Gal. 3, 24.

12 The third which is also the principall vse, hath place toward the faithfull, first, that they may daily more assuredly know what the will of God is, whereto they endeuer. Secondly, that by continuall meditating there, Vse of the law.

Ch. 8. *The 2. Booke of Christian Institut.*

thereupon, they may be stirred vp to obedience, they may be strengthened in him, and be drawne backe from the slippery way of offending.

13 *Obiect.* It is not agreeable to Christians to sticke to the doctrine of the law, which containeth the administration of death.

* *Deut. 32, 46.*

The law is a rule of good life.

An. Such an opinion is prophane: for Moses teacheth excellently, * that the law which with sinners ingendereth death, is vnto the saints a rule of good life.

14 *Obiect.* The law is abrogated to the faithfull.

* *Mat. 5, 17.*

An. Not that it doth no more command that which is right, but onely that it may not condemn and destroy them by terrifieng and confounding their consciences. Neither came Christ to abolish, but to fulfill the law*.

15 And whereas Paul auoucheth that the law is abrogated, he speaketh of the curse, which doth not belong to instruction, but to the force of binding the conscience.

The ceremonial law is abrogated not in effect, but in vse.

* *Col. 2, 17.*

16 There is another respect to be had of the ceremonies, which were abrogated not in effect, but only in vse. And whereas Christ made an end of them, it doth so little diminish the holines of them, that it maketh the same more glorious. Therefore Paul prooueth that they were shadowes, the bodie whereof we haue in Christ*.

17 For they were nothing else but certaine solemne instruments, to testifie our guiltines and vncleannes, which seeing Christ hath taken away by his death, he is woorthily said to haue cancelled and fastened to the crosse the hand writing that was against vs.

CHAP. VIII.

The exposition of the morall law.

1 **I**T shall better appeere by the exposition of the ten commandements of the law: first, that the worship of God is yet in force: secondly, that the Iewes did not onely learne godlines out of the same, but that they were also brought to Christ the Mediator, as it were by force.

force. For it will euidently teach vs the knowledge of God, and also of our selues. And the law is double, naturall, whereby we do scarce slenderly tast what worship is acceptable to God: the other written, which doth more certainly testifie that which is more obscure in the law naturall.

The law teacheth the knowledge of God & of our selues.
The law is double.

2 Now we may readily vnderstand what we owe to God, namely glory, reuerence, loue, and feare. Secondly, what pleaseth him, namely, vprightnes and iustice, and that he hateth iniquitie.

What we owe to God.

Obiect. We must be excused bicause we are vnable, and bicause like bankabrupt detters we haue not to pay.

An. It is not meet that we should measure Gods glory by our habilitie: for what ones soeuer we be, he doth alwaies continue like himselfe, a friend to righteousness, an enemy to vnrighteousnes.

3 When we are come thus farre by the doctrine of the law, then we will come downe to our selues, hauing the same for our teacher: whence we may learne two things: first, that comparing the righteousness of the law with our life, we are farre from answering the will of God: secondly, that considering our strength, we shall find it to be nothing to the fulfilling of the law. Hence commeth humilitie and casting downe, which shall turne vs vnto the mercie of God.

What we are able to do.
Humilitie is the way vnto Christ.

4 But the Lord being not content to haue procured a reuerence of his righteousness, added promises, that we might be allured by the onely beautie of goodness, and with the sweetnes of rewards, * he added also threatnings, that we might hate vnrighteousnes, which he abhorreth*.

Why promises are added.

Threatnings.

* *Leuit. 18, 5.*

Ezech. 18, 4.

* *Leuit. 26, 4.*

Deut. 28, 1.

5 And therefore he applied all parts of the law vnto his will, that we may know that nothing is more acceptable to him than obedience: that the wantonnes of our mind may not be moued with any reasons, to adde or diminish any thing*.

Obedience is most acceptable to God.

* *Deut. 12, 32.*

6 But before we go any further, we must consider three things in the law: first, that mans life is informed and framed not onely vnto outward honestie, but also

Three things to be obserued in the law.

vnto the inward and spirituall righteousness: because the lawgiuer is spiritual*.

Mar. 5, 21, 24, 43.

7 Therefore he pronounceth that the vnchaste beholding of a woman is whoredome: he testifieth that they are murtherers, whosoever they be which shal hate their brethren: he maketh them guiltie of iudgement which haue but conceiued anger in their mind: he maketh them to be in danger of a counsell which by murmuring and fretting haue shewed some token of an offended mind: guilty of hell fire, which haue broken out into sharpe anger by railing and euil speaking.

Obiect. Christ is another Moses, who gaue the lawe of the Gospel, which did supply the want of that lawe of Moses. Therefore he did far exceed that old law.

An. Christ added nothing to the law, but did onely restore the same to his former integritie, whiles that he defenderth and purgeth it from the leauen of iniquitie, being obscured with the lies of the Pharisies.

8 Secondly, that there is alwaies more in the commandements & inhibitions than is expressed in words. Therefore where good is commanded, euill is forbidden, and contrariwise.

9 Therefore in this commandement, Thou shalt not kill, though common sense consider none other thing, but that we must abstain from all hurt doing, and from al desire to do hurt, yet this is furthermore contained therein, that we helpe our neighbours life by such helpes as we be able.

10 *Quest.* Why did God thus, as it were by halfe commandements, by synecdoches rather signifie what he would haue done, than expresse the same?

Why that which is worst is forbidden in the law.

An. Because flesh doth alwaies seeke to wash away the filthines of sins, and to couer it with goodly shewes, he set downe that which was the very woorst in euerie kinde of transgression, at the hearing whereof the very sense might be afraid.

11 Thirdly, we must consider the diuision of the law into two tables: the former appertaineth vnto the worship of God: the latter assigneth the duties of loue toward the neighbor.

12 The first table containeth foure commandments: the second sixe.

Obiect. There be onely three commandements in the first table.

An. Such a maner of diuision was vnknowne in purer times.

13 And bicause the first thing to be regarded in making lawes, is, that they be not broken or abrogated through contempt, God prouideth in the prohemie or beginning, that the maiestie of the lawe may not come in contempt, and that by three arguments: first, he chalengeth to himselfe the power and right of the gouernment, that he may binde the people with necessitie to obey, saing, I am the Lord. Secondly, he setteth downe the promise of grace, and professeth himselfe to be the God of his Church. Furthermore he maketh mention of a benefite, wherein he reprooueth the Jewes of vnthankfulnes, vnlesse they answere his goodnesse.

The first table.

The exposition of the law.

1. Power.

2. Promise.

3. A benefite.

14 After that he hath shewed that he is such a one as hath authoritie to command, least he seeme to drawe onely by necessitie, he doth also allure by sweetnes, by pronouncing that he is the God of his Church: for vnder this speech is packed a mutuall relation, which is contained in the promise, I will be their God, and they shall be my people*.

* Jer. 31, 33.

15 The rehearsing of the benefite doth followe, which ought to be of so much more force to mooue vs, the more detestable the offence of vnthankfulnes is euen among men. He did indeed put Israel in minde at that time of a benefite which was fresh, but yet being such as that for the woonderfull greatnesse thereof it ought to be remembred for euer, and also to be of force among their posteritie,

Quest. Wherefore is their deliuerance mentioned?

An. That the Jewes might more cheerefully consecrate themselues to God, who doth challenge them for his owne by good right.

Obiect. That is nothing to vs.

An. The captiuitie of Israel in Egypt, was a type

of the spirituall captiuitie, wherein we are all kept as captiues vntill the heauenly deliuerer hath brought vs into the kingdome of libertie through the power of his arme.

The first commandement.

The end.

We owe fower things to God.

1. Adoration.
2. Confidence.
3. Inuocation.
4. Thanks-giuing.

16 The authoritie of the law being grounded, he giueth the first commandement, that we haue no strange God before his face: the ende of the commandement is, that the Lord alone will haue the preheminance among his people. That this may be done he commandeth that vngodlines and superstition, whereby the glory of his Godhead is diminished, or darkened, be far from vs. And though the things which we owe vnto god be infinite, yet they may be referred vnto foure heads and that not vnfitly: namely adoration, confidence, inuocation, thankesgiuing.

2. Commandement.

The end.

Two parts.

- 1
- 2

17 The end of the second commandement is, that he will not haue his worship profaned by superstitious rites: such as Idolatrie is. And there be two parts of the commandement, the former bridled our licentiousnes, that we make not God subiect to our senses, or represent him by any shape: the second forbiddeth that we worship no images for religions sake.

- 1
- 2
- 3

18 To the end he may induce vs to this, he setteth out his power, which he will not suffer to be abated. Secondly he calleth himselfe ielous, bicause he can abide no partner. Thirdly, he auoucheth that he will be a reuenger of his glory vpon the children, the childrens children, the childrens childrens children, if we giue the worship of his Godhead to any other. Fourthly, he promiseth mercy to the true keepers of the commandements.

- 4

God reuengeth his glorie vpon the fourth generation.

* *Ezech. 18, 20.*

19 *Obiect.* To punish an innocent for an other mans fault is against right, and the word of God himselfe*.

An. There is no vnrighteousnes in God, neither doth he

he suffer the sonne to beare the iniquitie of his father, but he is punished for his owne offence.

20 For if the visitation be fulfilled, when God taketh away grace and other helps of saluation from a family, in that that the children being made blind and forsaken of the Lord do walke in their fathers footesteps, they beare the curse of their fathers wickednesse : so that liuing wickedly, they are by the iust iudgement of God punished, not for other mens offences, but for their own iniquitie.

Euery one is punished for his owne iniquitie.

Obiect. But the Lord pronounceth that the sonne shall not be punished for the fathers offence.

* *Ezech. 18, 20.*

An. If the visitation be fulfilled when the Lord taketh away the light of his truth from the familie of the wicked, when being blinded they persist in the footesteps of their fathers, they are accursed for their fathers wickednes. And whereas they are made subiect both to temporarie miseries, and also to eternall destruction, they are by this meanes punished by the iust indgement of God, not for others sinnes but for their owne iniquitie.

21 On the other side is offered the promise touching the spreading abroad of mercy vnto a thousand generations, whence the faithful haue an excellent comfort.

The promise of the law.

Obiect. But the issue of the wicked doth sometimes become good, and the issue of the faithfull doth degenerate.

An. The lawgiuer meant not in this place to set downe a perpetual rule which should any way preiudice his election.

3. Commandemens.

22 We must diligently note three things in the third: first, that whatsoever the mind conceiueth or the tongue vttereth concerning God, it doth tast of his excellencie : Secondly, that we do not rashly abuse his holy word and reuerent misteries, either to ambition, or couetousnes, or for our owne folly. Last of all that we do not slander nor backbite his workes, but that we

Three things to be obserued.

1

2

3

H 3

speake

speake of them with titles of wisdom, righteousness, and goodnes.

What an oth is.

*Isa. 19, 18. & 65,
16. Jer. 12, 16.

*Jer. 5, 7.

Zoph. 1, 5.

The name of
God is profaned
three waies.

*Leuit. 19, 12. 2.
Ios. 7, 19.

Exod. 23, 13.

Deut. 6, 13.

Heb. 6, 13.

*Mat. 5, 34.

The error of
the Pharisees.

*Gen. 21, 24.

*Gen. 31, 53.

*Ruth. 3, 13.

*1. King. 18, 10.

23 Furthermore, an oth is a calling of God to witnes to confirme the truth of our speech : which by many places of scripture is prooued to be a kinde of the worship of God. * In which respect the Lord is very angrie with those that sweare by strange Gods*.

24 And the name of God is profaned three waies: first, when men sweare falsely by it : for what remaineth to the Lord when he shall be robbed of his truth: when he is made the approouer of that which is false*.

25 Secondly, when it is vsed in true, but superfluous othes : for an oth is not permitted but for necessities sake, when we must haue regard either of religion or of loue. Last of all we sinne if in Gods place by manifest impiety, we put saints or other creatures, when we take an oth : bicause by this means we conuey to them the glory of the Godhead*.

26 *Obiect* Christ his inhibition is generall, sweare not at all. But let your communication be, yea, yea, nay nay.

An. Christ is not contrarie to the father : but he correcteth the abuse of the Pharisees, which did suffer othes, so they were not false, or the name of God were not vsed : yea he doth also forbid superfluous othes, and such as were oblique, and which are made by the name of creatures.

27 Therefore let vs conclude that othes are lawfull seeing Christ and his disciples did sweare.

Obiect. Onely certaine publike othes are exempted from this inhibition.

An. Priuate othes, which are vsed soberly, holily, reuerently in necessarie matters, are not to be condemned. So Abraham, *Jacob, *Booz, *Abdias, *did sweare.

4. Commandement.

28 The ende of the commandement is, that being dead to our owne affections and works, we thinke vpon the kingdome of God, and that we be exercised by those waies

waies and meanes which he hath appointed vnto that meditation. Touching this we must consider three things: first, vnder the rest of the seuenth day, is figured to the people of Israell the spirituall rest, wherby the faithful keepe holiday from their owne works, that God may worke in them. Secondly he would haue a set day, wherein they may come together to heare the law, and do the ceremonies. Thirdly for seruants sake that they might rest from their labor.

Three things to be considered.

¹
The spirituall rest.

²
The hearing of the word.

³
Ease of seruants

29 Notwithstanding we are taught in many places, that that shadowing of the spirituall rest had the chiefeest place in the Sabbath*.

* Num. 13, 22.
Ezech. 20, 12.

30 The obseruing of one day of seuen did represent vnto the Iewes that perpetuall rest: which that it might be obserued with more religion, God commanded it by his owne example.

31 And it is not to be doubted but that Christ by his comming did take away that which was ceremoniall heere. For he is the truth, at whose presence all figures do vanish away.* Therefore let all superstitious obseruing of daies be far from Christians.

The ceremony of the Sabbath is abolished by Christ.

* Rom. 6, 2.
Col. 2, 16.

32 The two latter causes are like conuenient for all ages. Though the ceremonies be taken away, yet it is necessarie that we meete together to heare the word, to breake the mysticall bread, and to common praier. Again that seruants and labourers haue their rest from labor.

Why we meete together in the Church.

Obiect. This commandement was giuen to the Iewes, and not to vs.

An. We be the children of God, therefore he did no lesse prouide for our necessitie than for the necessity of the Iewes.

Quest. Why do we not come together daily?

An. Would God we might, but seeing the weaknes of many cannot suffer that, why do we not obey the order which God hath laid vpon vs?

The profit of congregations.

33 *Obiect.* The christian common people is nourished in Iudaisme, bicause they retaine some obseruation of daies.

The obseruing of the Lords day.

An. We obserue the Lords day, not as ceremonies

Ch.8. The 2. Booke of Christian Institut.

with most straight religion, but we take it as a remedie necessarie for retaining order in the Church.

Obiect. Paul teacheth that Christians must not be iudged in obseruing daies, * in another place he auoucheth, that it is a superstitious thing to iudge betweene day and day*.

An. He taketh away the abuses whereby they darkened the glory of Christ, and the light of the Gospell, by retaining shadowes.

The Lords day
in place of the
Sabboth.

34 But the Lords day commeth in steed of the sabboth: bicause there is an ende made of that true rest, which the old Sabboth did shadow, in the resurrection of Christ, and therein is it fulfilled.

Obiect. It is not meere to tie the Church to the bondage of the number of seauen.

An. I cannot condemne those Churches which haue other daies for their assemblies, so there be no superstition in that.

5. Commandement.

We must not resist or diminish the dignitie of our superiors.

35 Bicause the obseruing of that order which the Lord hath appointed doth please him, the degrees of honor appointed by him, ought not to be taken away or resisted by vs. Wherevpon it doth follow, that it is forbidden, that we do not diminish any whit the dignitie of superiors, either through contempt or stubbornes or vnthankfulness. And the most amiable superioritie is set before vs for an example, that we may more readilie bende our minds vnto the custome of submission.

Three parts of
honor.

* *Exod.* 21, 17.

Leuit. 20, 9.

* *Deut.* 21, 18.

19, 20.

Mat. 15, 4.

36 But by diuers appurtenances of the law it appeereth that there be three parts of honor: reuerence, * obedience, thankfulness*.

Quest. Must this honor be giuen to those also that are vnwoorthy?

An. What maner persons soeuer they be, yet they haue attained vnto this place not without the prouidence of God, in regarde wherof, the lawgiuer himselfe would haue them honored.

37 There is a promise added, which doth better admonish

monish vs, how acceptable that submission is to God, which is commanded vs in this place.

Obiect. The Lord spake properly to the Israelites of the land which he had promised them for their inheritance.

An. That promise doth likewise belong ynto vs, inasmuch as the continuance of this life is to vs a token of Gods goodwill, yea euen vpon earth which is wholie blessed to the faithfull.

Obiect. But the promise is not alwaies fulfilled. Bicause many godly men do die before they come to ripe age.

The promise of long life is not alwaies fulfilled.

An. That turneth to the good of the godly: for long life is promised so far as it is a blessing.

38 Furthermore we must note that this submission is a degree or step towards the honoring of that soueraigne father. Therefore if they prouoke vs to transgresse the law, then they ought woorthily to be accounted not our parents but strangers. The same respect must we haue of other superiours.

How far we must obey.

Act. 5, 39.

6. Commandement.

39 The end of the commandement is: bicause the Lord hath knit together mankind by a certaine vnitie, the safetie of all ought to be committed to euerie one. Therefore all violence and iniurie, whereby the body of our neighbour is hurt, is forbidden vs, yea he is called a mansleaver which hateth his brother*.

* 1. Ioh. 3, 15.

Mat. 5, 22.

Hatred.

40 Therefore let vs not do that to our neighbour, which we would not haue done to our selues: bicause man is both the image of God, and also our flesh.

Why we must do good to our neighbor.

7. Commandement.

41 The end of this: bicause God loueth purenes, let vs abandon all vncleannes: yet let vs moderate and order all parts of our life chastly and continently. Let him that cannot containe marrie a wife*.

Vncleannes forbidden.

* 1. Cor. 7, 29.

Virginitie is an excellent vertue.

42 *Obiect.* Virginitie is an excellent vertue.

An.

Ch.8. The 2. Booke of Christian Institut.

An. It is denied to some, it is granted to other some for a time.

Quest. Being holpen by the helpe of God, we can do all things.

An. The Lord helpeth those onely, which walke in his waies.

Obiect. Continencie is a singular gift of God.

An. It is giuen but to a few members of the Church.

43 Therefore let no man contemne matrimonic, as a thing vnprofitable and superfluous for him. Let no man desire otherwise to lead a single life, than if he can want a wife.

Wanton behavior of the bodie is forbidden.

44 Therefore when he forbiddeth adulterie, he requireth integrity both of spirit, and body, he forbiddeth laieng in wait for the chastity of another, both by wanton behavior of the bodie, and impure and filthy gestures and speeches.

8. Commandement.

The kinds of theft.

45 The end : bicause God abhorreth vnrighteousnes, that euery man may haue his owne. And there be many kinds of theft : one is in violence : another in malicious cosonage : another in close deceit, in flattery, &c. Therefore al crafts wherby the goods of our neighbors are conueied to vs, are to be counted thefts.

46 Therefore we shall rightly obey this commandement, if being content with our estate, we seeke to get no gaine, but that which is honest : and on the other side, if we faithfully helpe with our counsell and helpe, all men so farre as we can, to keepe that which is theirs.

9. Commandement.

47 The end thereof is, bicause God who is truth hateth lieng, that we must vse truth among our selues. Therefore the summe shall be that we neither hurt any mans good name by false slanders, or that we do not hinder him in his goods by falshood : but that we employ

ploy our faithfull endeuer for euery man so much as we can in defending truth, to maintaine the integrity both of his name and also of his goods.

48 *Quest.* If we discouer the faults of other men and lie not, shall we be gillie of that commandement?

An. He which forbiddeth the name of thy brother to be defiled by lying, will also haue the same preserued, vntouched.

10. Commandement.

49 The end is, bicause God will haue the whole minde possessed with the affection of loue, al lust, that is contrary to loue must be driven out of the mind. Therefore the summe shall be, that no cogitation creepe into our minds, which may mooue them with hurtfull concupiscence, and such as may turne to another mans hinderance.

Obiect. This commandement is superfluous, bicause vnder theft and whoredome is contained and forbidden the purpose to do hurt.

Whether the tenth commandement of the law be superfluous.

An. The purpose is one thing, the concupiscence or desire is another thing: the other commandements consider the deliberate consent of the will vnto euill: but this, the desire euen without such both assenting and also deliberation.

Obiect. God requireth so great vprightnes without cause.

An. Who doth denie that it is meet that all powers of the soule should be possessed with loue?

50 *Obiect.* Shall fantasies which are rashly tossed in the minde, and do at length vanish away be condemned for concupiscences, whose place is in the hart?

What fantasies are condemned.

An. No: but such as bite and strike the minde with lust. They which seeke two commandements in the forbidding of concupiscence, they rent in peeces by a peruerse mangling that which was one.

The error of the Papists.

51 Furthermore the perfection of that holines consisteth in those two points, which we haue alreadie rehearsed, that we loue the Lord God with our whole hart,

The summe of
the law.

Mat. 13, 24 &
19, 18.

Deut. 6, 5. &

11, 13.

1. Tim. 1, 5.

Why Christ
doth somtimes
make mention
of the latter
table onely.

* *Eph.* 1, 4.
Col. 3, 14.

Whether loue
begin at hir
selfe.

* *1. Cor.* 13, 5.

Touching our
neighbor.

What is ment
by the word,
neighbor.

* *Luk.* 10, 35.

* *Prov.* 25, 21.

Exod. 23, 4.

Deut. 32, 35.

Ch. 8. The 2. Booke of Christian Institut.

hart, with our whole soule, with al our strength: and our neighbor as our selfe*.

Obiect. There are onely certaine rudiments and first principles of righteousness deliuered in the law.

An. We learne out of Moses and out of Paul, that there needeth no more for the most exquisite perfection of the lawe, which containeth all duties of loue and godlines.

52 *Obiect.* Christ and his disciples when they rehearse the summe of the law, they omit the first table.

An. They do it for this cause, bicause the studie of righteousness and integritie, doth more appeere in the second than in the first.

53 *Obiect.* Therefore it is more woorth to the sum of righteousness, to liue innocently with men, than to honor God with godlines.

An. No truely, but bicause no man doth truely obserue and keepe loue in all points, vnles he feare God, the approouing of godlines is taken thence also*.

54 Therefore our life shall be best framed according to the will of God, and the prescript of the law, when it shall be most fruitfull to our brethren in all points: so that we liue rather to our neighbours than to our selues.

Obiect. Loue beginneth with it selfe.

An. Yea loue doth not seeke the things that are hir owne*.

Obiect. The thing ruled is inferior to the rule.

An. When Christ commandeth that we loue our neighbors as our selues, he will, that we be readie with no lesse cheerefulnesse to do good to our neighbor than to our selues.

55 Also we must note that vnder the word neighbor, as Christ interpreteth it,* we comprehend all mankind, and also our very enemies.

56 *Obiect.* That which is spoken touching the not desiring of reuenge, and the louing of our enemies is a counsell not a commandement.

An. Yea comandements are common, which do most straightly require at our hands loue of our enemies*.

57 It is manifest that Christ commandeth, Loue your enemies, do good to those that hate you, &c. That you may be children of your father which is in heauen*.

Obiect. It were a burden too heauie for Christians, to loue their enemies.

Mat. 5, 44.

An. As if there could any heauier thing be inuented, than to loue God with the whole hart, &c.

Obiect. Christians are vnder the law of grace.

An. They ought not therefore any more to giue themselues to vices.

58 *Obiect.* Lust without a deliberate assent, which doth not long continue in the hart, is a veniall sinne.

A veniall sinne,

An. Where the transgression of the law is, there is the curse. Paul calleth death the reward of sinne*.

* *Rom. 6, 23.*

59 So saith the Prophet likewise: the soule which hath sinned shall die.* Therefore euery sin is mortall.

* *Ezech. 18, 20.*

Obiect. The sinnes of the Saints are veniall.

An. I grant, but not of their own nature, but bicause they obtaine pardon through the mercy of God.

Why the sins of the Saints are pardonable.

CHAP. IX.

That Christ although he was knowne vnder the law to the Iewes, yet was he deliuered onely by the Gospell.

1 **T**HE fathers did indeed tast of grace, which is at this day offered to vs more fully: They saw the day though with a darker sight, the glory whereof doth now shine in the Gospell without any veile put betweene.

2 Furthermore I take the Gospell for the euident manifestation of the mystery of Christ.

What the Gospell is.

Obiect. The Gospell is the doctrine of faith.* Therefore whatsoeuer promises are found euery where in the law concerning free forgiuenes of sins, they are counted parts thereof.

* *2. Tim. 4, 9.*

An. I grant, if we take the word Gospell largely. But according to the principall signification it is applyed to the publishing of grace giuen in Christ*.

* *Mat. 4, 6.*

Mat. 1, 1.

Obiect.

Hope is nourished by promises.

* 1. Tim. 4, 8.

2. Tim. 1, 1.

3. Cor. 7, 1.

* Rom. 1, 16.

Iohn was put betweene the Law and the Gospell.

* Mat. 11, 11.

2
The agreement betweene the Law and the Gospell.

3 3

* Rom. 1, 26
3, 21.

Ch. 10. The 2. Booke of Christian Institut.

Obiect. By the faith of the Gospell the fulfilling of all promises is brought vnto vs, therefore we stand no longer in neede of promises.

An. We enioy indeede the benefits which Christ hath purchased: yet that is true, that our saluation is hid in hope*. Therefore the holy Ghost commandeth vs to leane vpon promises so long as we liue.

4 *Obiect.* The Law is set against the Gospell as the merits of works are set against free imputation of righteousness.

An. The Gospell did not so succcede the whole Law that it might bring another way to attaine to saluation, but rather that it might prooue that that was firme, whatsoeuer it did promise, and did ioine the body to the shadows*.

5 Furthermore Iohn came betweene the Law and the Gospell, who had a middle office betweene the Prophets which were interpreters of the Law, and the Apostles which were preachers of the Gospell.

CHAP. X.

Of the likeness of the old and new Testament.

1 **T**He couenant of all the fathers doth nothing differ from ours in substance and verie deed, that is all one and the same, yet the administration doth varie. And they agree in three points. First, the Iewes were adopted into the same hope of immortalitie whereinto we are. Secondly, the couenant whereby they were reconciled to the Lord, was vpholden by no merites of theirs, but onely by the mercy of God who called them. Thirdly, they knew Christ to be the Mediator, by whom they should both be coupled to God, and also be made partakers of his promises.

3 The first is prooued by the testimonie of the Apostle, who saith, that God the Father had promised long before in the holy Scriptures by the Prophets, the Gospell, which he published concerning his sonne according to the appointed time*. And the Gospell doth
not

not hold mens harts in the ioy of this present life, but it doth extoll them vnto the hope of immortalitie.

Obiect. The promises set downe in the lawe and the Prophets are appointed for the new people. Rom. 3, 19.

An. What things soeuer the law containeth, the Apostle without doubt doth properly direct them vnto those which are vnder the Law: and he doth most euidently declare, that the old Testament did principally respect the life to come, when he saith, that vnder it are contained the promises of the Gospell.

4 The second appeereth by the saieng of Christ: Abraham reioiced to see my day, he saw it, and reioiced. And the preaching of the Gospell in Christ, doth nothing else but pronounce that a sinner is iustified through the fatherly kindnes of God without his owne deseruings. * Iob. 8, 56.
The end of the preaching of the Gospell.

5 And Paul teacheth that they had the same Mediator, which maketh the Israelites equall with vs, not onely in the grace of the couenant, but also in signification of the Sacraments, bicause they were baptized when they passed through the sea, and in the cloud. * 1. Cor. 10, 1. 11.
There is the same mediator of both Testaments.

Obiect. That passing was carnall baptisme.

An. It answered to our spirituall baptisme. For it followeth that they did eat the same spiritual meat which we eate, and they did drinke the same spirituall drinke which we drinke, namely Christ*. * 1. Cor. 10, 11.

6 *Obiect.* Your fathers did eate Manna and are dead. He which eateth my flesh shall not die for euer*. Therefore it was not the same meat. * Iob. 6, 3.
Manna.

An. Christ doth reprehend the Iewes which comprehended nothing in Manna, but a remedie for their carnall need and hunger: they did not pearce vnto that high misterie whereunto Paul hath respect. Therefore Christ sheweth that they ought to waite for a far more excellent benefit at his hands, than that which Moses gaue to their fathers as they said.

7 The fathers, Adam, Abell, Noe, Abraham and all the rest which were illuminate by the word, seeing they did sticke to God, it is not to be doubted, but that they had an entrance into the immortall kingdome of God. The fathers had the same hope of eternall life, which we haue.
For

For it was a sound partaking of God which cannot be without the good thing of eternall life.

²
The same co-
nenant.
* *Leuit. 26, 12.*

8 Also in that couenant, I will be your God, you shall be my people *, the prophets did alwaies comprehend both life and saluation, and all the summe of blessednes.

³
The same God,
Gen. 15, 7.

9 Furthermore he did not onely testifie that he was their God, but he did also promise that he would alwaies be their God, saing, I will be the God of your seed after you, that their hope being not content with present good things, might extend vnto eternitie.

⁴
The same ma-
ner of liuing.

10 Furthermore the state of life which was enioined the fathers, was a continuall exercise, whereby they were put in minde that they were of all most miserable, if they should be happie onely in this life.

Abraham.

11 Abraham especially, who is called the father of the faithful, was so tossed during the whole course of his life, that if any man will depainte in a table a paterne of a calamitous and wretched life, he shal finde nothing more fit.

Obiect. He was not altogether vnhappy, who at length had an happie ende and issue of so many and so great calamities.

An. A man doth not count his life happie, who striueth long time to passe through infinit straites: but he who doth pleasantly enioy the present good things without feeling any misery.

Isaac.

Jacob.

12 Isaac who is afflicted with lesse miseries, doth yet notwithstanding scarce tast euen lightly of sweetenes. Jacob is nothing else but a platforme of extreeme unhappines.

Buriall in the
land of Canaan.

⁵
The end of the
birthright.

13 If these holie fathers did waite for a blessed life at the hand of God, they both thought vpon and sawe another blessednes than that of the earthly life. To this end tendeth it that they made so great account of the sepulchre in the lande of Chanaan, which was yndoubtedly a myrror of eternall felicitie.

14 Fiftly, to what end should Iacob haue desired so earnestly and with so great danger haue sought to get the preheminence of the first begotten, vnlesse he had
had

had respect vnto an higher blessing.

15 There is extant in Moses an euident declaration of the spirituall couenant. With how great certaintie doth Dauid direct all his things vnto that marke*?

*Psal. 39, 13.

16 Neither may we otherwise vnderstande those things which he writeth euery where of the prosperous successe of the faithfull, but to apply them vnto the manifestation of the heauenly glory, bicause in this world they are oppressed with all maner of miserie.

Psal. 57, 10. &
112, 9. & 140, 14.

17 Therefore they lifted vp their minds vnto the sanctuarie of God, wherein was laid vp in store for them, that which doth not appeere in the shadow of this present life.

18 They said, the wrath of the Lord endureth but the twinkling of an eie: and in his mercy is life*: the remembrance of the iust shall be in blessing: but the name of the wicked shall wither away*.

*Psal. 30, 6.
Pro. 10, 7.
Psal. 116, 13. &
34, 22.

19 Aboue all the rest, that saieng of Iob is notable, I know that my redeemer liueth, and that I shall rise out of the earth in the last day: and I shall see God my Sauior in my flesh*.

*Iob. 19, 25.

Obiect. These were speeches onely of a few. Wherby it is not prooued that there was such doctrin among the Iewes.

An. They were teachers of the common people, who did openly publish the common principles of religion.

20 If we come downe to the latter Prophets, the nigher they came in successe of time vnto the perfect deliuerance, so the matter was daily made more plain, by increasings of reuelation.

21 Let vs content our selues with one example, of the vision of Ezechiel, wherein he was taught concerning the resurrection of the dead: or with the saieng of Iſaias*, Thy dead shall liue, my corps shall also rise againe.

*Ezec. 37, 84.
Iſai. 26, 12.

22 So likewise Daniel, In that time Michaell the great prince shall rise, who standeth for the sonnes of his people, and the time of tribulation shall come, &c. And of those which shall sleepe in the dust of the earth,

I &

there

there shall awake some to life eternall, some to eternall shame.*

23 Therefore let vs conclude that the old Testament which the Lord made with the people of Israell was not limited by earthly things, but it contained the promise of the spirituall and eternall life.

CHAP. XI.

Of the difference of both Testaments.

Question.

1 **W**Hat? shall there then be no difference left betweene the old and new Testament?

Fine differences.

An. Yes verily, which appeereth in five points, first bicause in the old Testament the Lord gaue the heavenly inheritance to be holden and tasted vnder earthly benefits: and now he doth straightway direct our minds vnto it.

Obiect. The possessing of the land of Chanaan was counted the greatest & vtmost happines of the Israelits: but it figureth to vs after that Christ is reuealed the celestiall inheritance.

An. Yea surely they beheld in that earthly possession which they enioied, as in a glasse, that which was to come, which they did belecue was prepared for them in heauen.

* Gal. 4, 1.

2 That shal better appeere by the similitude which Paul setteth downe to the Galathians*, he compareth the nation of the Iewes to a yoong heire, who not being as yet fit to gouerne himselfe, doth follow the leading and guiding of his tutor. Therefore they had the same inheritance appointed for them which is appointed for vs: but yet they were not as yet by reason of their age apt to enter into it, and to enioy the same.

Why the fathers made more account of this life than we.

3 This is the reason why the holy men did make more account of this mortall life, and of the blessing thereof, vnder the old Testament, as being a figure of spirituall felicitie, than is now meete to do: so on the other side God shewed more often testimonies of his iudge-

indgement vpon the reprobate, in bodily punishments.

Quest. How commeth it to passe, that there is in God so great varietie, that he who in times past was so readie to punish all the offences of men with sharp and horrible punishments, hauing now as it were laid downe the affection of his olde wrath, doth punish both more gently, and also more seldome times.

An. Such was the dispensation of God, that he meant to signifie both the grace of eternall felicitie by earthly benefits, & also the greuousnes of the spirituall death by bodily punishment, at such time when as he deliuered to the people of Israel his Testament being as it were wrapped vp.

4 There is an other difference in figures, bicause the old Testament did make a shew onely of the image, the truth being absent, and of the shadow in stead of the body: the new Testament giueth the truth being present, and the sound body*.

² Touching the figures of the old Testament.
* Heb. 7, 11. & 9.
9. & 10, 1.

5 Heerby it appeereth in what sense the Apostle said, that the lewes were brought by the schooling of the Law vnto Christ*, before he was reuealed in the flesh.

* Gal. 3, 24. & 4, 1.

6 *Obiect.* The faith of Abraham and of the Prophets, did surpasse ours.

An. The question is not what grace God bestowed vpon a few, but what ordinarie dispensation he followed in teaching the people. Againe they neuer had so great cleerenes of sight, but that it did in some part tast of the darknes of the world*.

¹
²
* Mat. 13, 17.
Luk. 10, 24.

7 The third difference is bicause the old Testament is by reason of the Law called the ministerie of death: and the new of life: that of damnation; this of righteousness: that that is disanulled, this remaineth*.

8 Which thing is more easily declared by comparing both together. The old Testament is literall, bicause it was published without the effectuall working of the Spirit: the new is spirituall, bicause the Lord hath spirituallly ingrauen it in mens harts: the old is deadly, bicause it can do nothing else but inwrap all mankind in the curse: the new is the instrument of life, bicause

³ The old Testament the ministerie of death.
* Ier. 31, 31.
2. Cor. 3, 6.

it restoreth into fauor with God, men, being deliuered from the curse.

⁴
The old Testa-
ment is the Te-
stament of bon-
dage.

9 The fourth, the Scripture calleth the old Testa-
ment the testament of bondage, bicause it ingendreth
feare in mens minds : but the new, the Testament of li-
bertie, bicause it listeth them vp vnto affiance and se-
curitie.

Obiect. The fathers had the same spirite of faith
which we haue, therefore it foloweth that they were
partakers both of the same libertie, and also ioy.

An. That came not from the Law, but from the
Gospell, whereto as to an wholesome helpe, they fled
being cast downe. Notwithstanding, they were subiect
to the same bonds of obseruations, and burdens where-
to the people are bound.

10 These three latter differences are comparisons
of the Law and Gospell: and the first reacheth farther,
namely, vnto the promises which were giuen before the
Law, which are not to be counted of the old Testa-
ment. Seeing that those which had them were directed
vnto the Mediator, as were the fathers which liued vn-
der the old Testament.

⁵
* *Deut.* 32, 8. &
10, 14.

11 The fift difference lieth in that, bicause the Lord
had separated one nation vntil the comming of Christ,
wherein he did contain the couenant of his grace*. But
when the fulnesse of time appointed for the restoring of
all things, came, Christ was giuen, and he is the recon-
ciler of God and man; the wall of separation is plucke
downe, and Christ is made all in all, to whom the Gen-
tils are giuen for his inheritance, and the ends of the
earth to be his owne*. The Gospell is preached to all
creatures*.

* *Psal.* 2, 8. &
72, 8.
* *Mat.* 28.

Why Christ did
not preach
freightway.

12 And Christ himself did not forthwith so soone
as he began to preach proceed to the calling of the
Gentils, but he deferred it vntill such time as hauing
perfectly fulfilled the worke of our redemption, and ha-
uing ended the time of his humbling, he receiued of the
Father a name which is aboue all names, before which
euery knee should bow*.

* *Phil.* 2, 9.

13 *Obiect.* It is not agreeable, that God, in whom
there

there is no change, should haue suffred such a change, that he should afterward disanull that which he had once commanded and commended.

An. God is not therefore changeable, bicause he applied diuers forms to diuers ages, as he knew it was expedient for euery one. So the husbandman appointeth one kind of worke to his familie in winter, and another in sommer. The father traineth vp his children after one sort in their childhood, and after another in youth*.

Whereto the vnlikelihood of both Testaments doth serue.

A similitude.

Another.

* *Gal. 4, 1.*

14 Quest. But could not God as well from the beginning, as after the comming of Christ, reueale eternall life in plaine words without any figures, teach those that were his by a few and euident signs or Sacraments, giue the holy Ghost, spred abroad his grace throughout the whole world?

An. He could.

Quest. Why did he it not, that so great diuersitie might be taken away?

An. He would not. Whatsoeuer God hath done, let vs not doubt but that it is wisely and righteously done, although we be often ignorant of the cause why it should haue been done so.

CHAP. XII.

That Christ must haue beene made man, that he might fulfill the office of a Mediator.

1 NOW it was very expedient for vs that he should be both very God and very man, who was to be our Mediator. For seeing our iniquities had quite shut vs out, and enstranged vs from the kingdom of heauen, no man coulde be the interpreter for restoring of our peace. Al men were afraid when they saw God, as being sonnes of Adam: also euen the very Angels had neede of an head, that they might cleaue to their God. Therefore not without cause doth Paul, when he setteth before vs Christ to be the Mediator, expresse plainly, that he is man.

The Angels do cleaue to God through Christ.

1. Tim. 2. 5.

The office of a mediator.

2 That was also the office of the Mediator, that he might so restore vs into the fauor of God, that he might make vs of the sonnes of men, his children: of heires of hell, heires of the kingdome of heauen: that he might swallow vp death, ouercome sinne. Who could do this vnlesse the sonne of God were made also the sonne of man? and so take ours vpon him, to conuey his vnto vs? and so make that which was his by nature, ours by grace.

3
The obedience
of the Mediator.

3 This was another point of our reconciling to God, that man who had through his owne disobedience destroied himselfe, should for a remedie set obedience against it, should satisfie the iudgement of God, should suffer the punishment due to sinne. Therefore our Lord came forth, being very man, he put vpon him the person of Adam, that he might present our flesh before the iudgement seat of God, for the price of satisfaction, and that he might in the same flesh suffer the punishment which we had deserued.

Obiect. Although there had needed no remedy for the redemption of mankind, yet should Christ haue become man.

* Col. 1. 15.
Isa. 53. 45.

An. All the whole Scripture doth cry, that he was clothed with our flesh, that he might be made our redeemer*, to imagine any other cause is a point of rashnes, seeing the Law, the Prophets, Christ himselfe, and the Apostles do witnes that God sent his sonne, that in the similitude of sinfull flesh he might make satisfaction for vs.

5 *Obiect.* There is no let but that the same Christ who redeemed the condemned, could also haue testified his loue towarde the safe and sounde by taking flesh vpon him.

An. Seeing the Spirit pronounceth that these two things were conioined by the eternall decree of God, that Christ should be made our Redeemer, and partaker of the same nature: it is not lawfull to inquire any further.

Obiect. This councill of God did depend vpon mans fall, which he did foresee.

An.

An. They which grant libertie to themselves to inquire farther concerning Christ, than God hath appointed before by his secret decree, breake out through wicked boldnes to faine a new Christ. Christ came to saue sinners *: let vs stay our selues heere.

* 2.Tim. 15.

Obiect. They are to be accused of too much boldnes, which deny that the sonne of man should haue appeared in the flesh, if Adam had not fallen, bicause it is refuted by no testimony of Scripture.

Ofiander.

An. As if Paul did not bridle peruerse curiositie, when hauing spoken of the redemption purchased by Christ, he doth forthwith command to auoid foolish questions*.

* Tit. 3, 9.

Quest. Could the sonne of God take vpon him the nature of an asse?

An. This is a monstrous and detestable question. As if when Paul counteth nothing pretious or woorthy to be knowen, besides Christ crucified*, he admitteth an asse to be the author of saluation.

* 1. Cor. 2, 2.

6 *Obiect.* Man was created after the image of God, bicause he was formed after the patterne of Christ who was to come, that he might resemble him, whom the father had already determined to cloth with flesh. Wherevpon it followeth, that if Adam had neuer fallen away from his first beginning, yet Christ should haue beene made man.

An. We must not seeke for the image of God any where else, but in those excellent gifts and marks of excellencie, wherewith God had garnished Adam aboue all other liuing creatures. And Christ was then the image of God: therefore whatsoeuer excellencie was grauen in Adam, it flowed thence, bicause through the onely begotten sonne he approached to the glory of his Creator.

Where we must seeke for the image of God,

Obiect. The Angels were then not so esteemed as men, bicause they did not beare the figure of Christ.

An. Vnlesse they were like to Christ they should not continually enioy the presence of God. And Paul teacheth that men are none otherwise renewed, vnlesse they be adioined to the Angels, that they may be ioined

Ch. 12. The 2. Booke of Christian Institut.

together vnder one head*.

Obiect. The principall patterne of the image of God was in Christ as he was man.

An. Therefore it was meete that Christ should haue beene made partaker of the nature of Angels, bicause the image of God doth belong euen vnto them also.

Obiect. God might be found to be a liar, vnlesse he had had in his mind a firme and vn moucable decree touching the incarnation of his sonne.

An. Vnlesse Adams integritie had decaied, he should haue beene like to God and Angels, and yet it should not haue been needfull, that the sonne of God should therefore haue become either man or Angell.

Obiect. Vnlesse it had beene decreed by the vnchangeable purpose of God before man was created, that Christ should be borne, not as a Redeemer, but as the first man, that he might not lose his prerogatiue he should now haue beene borne onely by chance, that he might restore mankind being lost. Therefore he was created after the image of Adam.

*Heb. 4, 15.

*Luk. 3, 23.

1. Cor. 15, 47.

How Christ is the second Adam.

An. He was like vnto vs, sinne onely excepted*. Luke in the genealogie reckoneth him vp for a sonne of Adam, bicause mas estate was appointed for him*, that he might raise vp againe the posteritie of Adam which were fallen. But if that went before the creation, he should haue beene called the first Adam.

Obiect. Bicause Christ was already knowen before in the mind of God, that he should be man, men were formed according to this patterne.

An. When Paul calleth him the second Adam, he maketh falling away the middle betweene the beginning of man, and his restoring.

Obiect. So long as Adam should haue stooode, he should haue beene the image of himselfe, and not of Christ.

An. On the other side, though the sonne of God had neuer taken flesh vpon him, yet neuerthelesse the image of God did shine both in his soule, and also in his body. In whose beames it did alwaies appeere that Christ is truly the head of men and Angels.

Obiect.

The primacie of Christ ouer the Angels.

Obiect. The primacie ouer the Angels doth not belong to Christ, saue onely in as much as he is man.

An. Yea in as much as he is the eternall word of God*, he is the first begotten of all creatures : in as much as he is man he is the first begotten of the dead*.

* Col. 1, 15.

* Col. 1, 18.

Obiect. Men should not haue had Christ to be their king, vnlesse he had been man.

An. As if the kingdome of God could not stand, if the eternall sonne of God although not clothed with mans flesh, gathering together into the fellowship of his heauenly glory and life, Angels and men, should himselfe beare the soueraigntie.

Obiect. The Church should haue beene without an head, vnlesse Christ had appeered in the flesh.

An. As the Angels did enioy him for their head, he should also haue beene the head of men by his diuine power.

Quest. What is the meaning of the prophecie of Adam, This is now bone of my bones, and flesh of my flesh?

An. It is no prophecie

Obiect. Christ in Matthew doth attribute the same speech to God.

An. Euerie thing that God spake by men is not a prophecie, otherwise euery commandement of the law should be a prophecie. Therefore when the fulnes of time came, God sent his sonne made of a woman, made vnder the Law, to redeeme those that were vnder the Law*.

* Gal. 4, 4.

CHAP. XIII.

That Christ tooke vpon him the true substance of mans flesh.

IT remaineth that we see, how being clothed with our flesh, he fulfilled the office of the Mediatour.

Which is prooued by many testimonies of Scripture*.

* Gen. 12, 10.

17, 2, 26, 4.

* Psal. 45, 7.

Obiect. He was made after the likenes of man, and was found in his shape as a man*. Therefore he did

Marcion.

not

not take vpon him a true body.

An. Paul doth not reach in that place what maner body Christ tooke to himselfe, but whereas he might by good right haue shewed foorth his Godhead, he made a shew of nothing but of that which was proper to a base and contemptible person, that by his example he may exhort vs vnto submission. Otherwise the saieng of Peter could not stande, that he died in the flesh, and was quickned in the spirit.

1. Pet. 3, 18.

Manichæus.
* 1. Cor. 15, 47.

Obiect. Christ is called the second Adam from heauen heauenly*.

An. Paul doth not bring in that place an heauenly essence of the body, but a spiritual force, which being powred abroad by Christ doth quicken vs.

Obiect. Christ is called the sonne of man, because he was promised to men.

How Christ is
the son of man.

An. He is called the sonne of man after the maner of the Hebrues, being very man: so men are called the sonnes of Adam: we are called Christs brethren.

Heb. 2, 17.

Obiect. Infidels should be Christs brethren.

* Ioh. 1, 13.
The children of
God are borne
through faith.

An. The children of God are borne not of flesh and bloud, but of the spirit through faith*. Therefore flesh alone doth not make the brotherly ioining and knitting together.

* Rom. 8, 29.

Obiect. Christ should haue beene borne of Adam straight way after the beginning, that he might be the first begotten among brethren*.

Christs birth-
right.

An. The right of the first begotten is referred not vnto age, but vnto the degree of honor and power.

* Heb. 2, 16.

Obiect. Christ tooke vpon him man, not the Angels, because he receiued mankind into fauor*.

An. In that place that the Apostle may amplifie the honor wherof Christ vouchsafed vs, he compareth the Angels with vs, who were set a part in this point.

3 *Obiect.* Christ is called the sonne of Dauid, because he was promised to him, and was giuen at length in his time.

How Christ is
the sonne of
Dauid.

An. After that Paul hath called him the sonne of Dauid*, adding immediately after, according to the flesh, he doth assuredly note out his nature.

Obiect.

Obiect. The worde seed is put allegorically.

An. Paul affirmeth without any figure that there are not many sonnes of Abraham that are redeemers, but Christ alone*.

* *Gal. 3, 16.*

Obiect. Christ tooke a body of nothing, bicause women are without seed.

Marcionists.

An. That is to ouerthrow the elements of nature, and the principles of Phisicke.

Whether women be without

Obiect. Aaron and Ioadah married with women of the tribe of Iehuda, therefore the seuering of the tribes should haue beene confounded, if women had generatiue seed.

An. This is granted to the excellencie of mans sex, that the children are counted noble or base by the condition of their fathers.

Obiect. It were an absurd thing to say that Christ was brought foorth of the menstruous seede of the virgine.

An. Art thou so shamelesse? and yet we must grant that he did congele in the bloud of his mother. Bicause he was begotten of Marie, and brought foorth of her seede*.

* *Mat. 1, 5.*

4 *Obiect.* If Christ tooke his beginning of men, then is he subiect to sinne as other men be.

Christ was of the seede of man, and yet without sinne.

An. Paul separateth him from the common condition*, that he may be very man without vice and corruption, saiong, The first Adam is of the earthly and naturall, the second from heauen heauenly.

* *1. Cor. 15, 47.*

Rom. 8, 3.

Obiect. If Christ be free from all blot, and begotten of the seed of Marie by the secret working of the spirit, then the seed of the woman is not vncleane, but the seed of man.

An. We make not Christ free from all blot, bicause he was begotten onely of his mother, without hauing any knowledge of man, but bicause he was sanctified by the spirit, that the generation might be pure, such as it should haue been before the fall of Adam.

Obiect. Then Adam had a double seed, if there came no pollution vnto Christ.

An. The generation of man is not vncleane of it selfe,

Generation is
uncleane acci-
dentally.

Christ was
borne in the
wombe, and yet
did he fill the
world.

Ch. 14. The 2. Booke of Christian Institut.

selfe, but accidentally by reason of his fall. Therefore it is no maruell if Christ were exempted from the common corruption, seeing the integritie was to be restored by him.

Obiect. If the word of God tooke vpon it flesh, then was it shut vp in a strait prison of an earthly body.

An. Though the infinite essence of the worde did grow together with the nature of man to be one person, yet we must not imagine any shutting in. For the sonne of God came downe from heauen woonderfully, yet so, that he did not forsake heauen, he would be born woonderfully in the womb of his mother, and hang vpon the crosse, that he might alwaies fulfill the world.

CHAP. XIII.

*How the two natures of the Mediator do
make one person.*

* *Ioh. 1, 14.*
How the word
was made flesh.

A similitude.
The communi-
cating of na-
tures.

Iohn. 7. 58.

1 **F**urthermore, whereas it is said, that the word was made flesh*, it must not be vnderstoode, as if it were either turned into flesh, or confusedly mixed with flesh, but bicause he choose to himselfe a temple of the virgins wombe wherein he would dwell: and he which was the sonne of God, was made the sonne of man, not by the confusion of substance, but by vnitic of person, the Godhead is so ioined to the manhood, as the soule to the body, so that either nature hath hir sounge propertie: and yet one Christ is made of these two. And the communicating of the natures is so great, that those things are sometimes attributed to the Godhead which appertaine vnto the manhood: to the manhood which belong to the Godhead: sometimes that which belongeth to both together.

2 For that which Christ said, before Abraham was made I am, is farre from his manhood.

Obiect. He was before all ages, bicause he was euen then knowen to be the redeemer as well in the counsell of the father, as in the minds of the godly.

An. Seeing that he doth manifestly distinguish the day of his manifestation from his eternall essence, and doth

doth of purpose purchase to himselfe an authoritie by antiquitie, whereby he may excell Abraham, vndoubtedly he challengeth to himselfe that which is proper to the Godhead.

Things pertaining to the Godhead.

And whereas he is called his fathers seruant, whereas it is said that he increased in age and wisdom with God and men*, that he doth not seeke his owne glory*, &c. It is proper to his manhood alone. And that is the communicating of properties, whereas it is saide, that God hath by his blood purchased the Church*, and that the Lord of glory was crucified.

2
* Luk. 2, 52.
* Ioh. 8, 15.
Things pertaining to his manhood.
The communicating of properties.

3 And whereas it is said, that he receiued power of the father to forgiue sinnes, to raise vp whom he will, to giue righteousness, holines, saluation, &c*. It was neither proper to the Godhead, nor to the manhoode, but to both.

* Act. 10, 25.
* 1. Cor. 2, 6.
Ioh. 1, 29, & 5, 24. & 8, 12. & 9, 5. & 10, 9 &c.

4 Therefore we must abandon the error of Nestorius, who whiles he went about rather to pull in peeces than to distinguish Christs nature, did inuent a double Christ. Also we must beware of the madnes of Eutiches, least whiles we will prooue the vnitie of person, we destroy both natures.

Nestorius.

Eutiches.

5 And the monster Seruetus is no lesse deadly, who put in place of the sonne of God, a fained thing made of the essence of God, the spirit, the flesh, and three vncreated elements.

Seruetus.

Obiect. Before Christ was reuealed in the flesh, there were onely then shadowish shapes in God, the truth whereof began to be onely then when that word which was appointed to this honor, began truly to be the son of God.

An. He is counted the son of God, because the word begotten of the father before all ages, did by personall vnion take vpon him mans nature. Furthermore, the olde writers called that personall vnion, which maketh one person of two natures.

What personall vnion is.

Obiect. If the eternall word had already beene the son of God before it was clothed with flesh, there should be two sons of God.

An. We say that there is none other but he which

Christ is the son
of God by na-
ture, and we by
adoption.

* *Filiatio.*

Our adoption
is founded in
Christ.

Rom. 1, 12, 13.

* *Rom. 8, 32.*

* *Luk. 1, 32.*

* *Mich. 5, 2.*

Christ was more
darke vnder the
law.

was made manifest in the flesh. For neither doth it follow that if he was God before he became man, therefore he began to be a new God. Therefore he was the son of God by nature, and we by free adoption.

Obiect. This grace dependeth vpon the * becoming a son, which God had decreed with himselfe.

An. We could not be sonnes vnlesse our adoption were founded in the head: to plucke that from the head, which was cōmon to the members, is without reason.

6 *Obiect.* The beginning of his filiation or becoming a son, was since that he was reuealed in the flesh.

An. He should be the sonne in respect of his humane nature: but Paul teacheth that he is such in respect of his Godhead.

7 *Obiect.* It is said that God spared not his owne sonne*. Also he shall be called the sonne of the highest*. Therefore he began to be the sonne of God after his incarnation.

An. The saying of the Prophet should not be true*. Thou Bethleem in the land of Iuda, &c. and his going out from the beginning, and from the daies of eternitie.

Obiect. Before Christ appeered in the flesh, he was neuer called the sonne of God, but vnder a figure.

An. Although he was more darkely described vnder the law, yet he was none otherwise eternall God, saue onely bicause he was the word begotten of the eternall father: neither is he otherwise the Mediator, saue onely bicause he is God reuealed in the flesh.

8 Let vs conclud that our Redeemer did come of the seed of Abraham and of Daud, and that he was made man according to the flesh, and that there is the vnitie of person in two natures.

CHAP. XV.

That we may know to what ende Christ was sent of the father, and what he brought vs, we must respect three things in him, his propheticall office, his kingdome and his priesthood.

I **B**Ut to the end our faith may find in Christ perfect and sound matter of saluation, we must set downe this

this principle, that the office which was inioined him by his father consisteth in three parts: for he was both made a Prophet, and a King, and a Priest, although it did litle auaille to know these things in name, vnlesse the knowledge of the vse and end were added.

Christ a Prophet, a King, and a Priest.

2 And vnto these three offices appertaineth the title of Christ or annointed.

Obiect. He was called the Messias by peculiar consideration or respect of his kingdome.

An. I grant: and yet the propheticall and priestly annointing, haue their degree, neither are they to be neglected by vs. There is expresse mention made of his propheticall office in Isaïas, in these words*, The spirit of God the Lord vpon me, therefore the Lord himselfe hath annointed me that I might preach to the meeke, &c. He is the true Prophet whom the father hath set before vs to be heard*.

1. A Prophet.
* *Jsa. 61, 7.*

3 I come to his kingdome whose nature is spirituall, whence all the force and eternitie thereof is gathered*, which must be placed in two things. The one appertaineth vnto the whole body of the Church*, the other is proper to euery member.

* *Mat. 3, 17.*
2. A King.

* *Dan. 2, 44.*
* *Psal. 89, 36.*
* *Ios. 53, 8.*

4 And the force and profit which we reape by the spirituall kingdome of Christ, consisteth in two things: first, that we may know him to raigne rather for our sakes than for his owne, and that both within and without, namely, that being replenished so farre as is expedient with the gifts of the spirit, whereof we are empiric naturally, we may perceiue by the first fruits, that we are truely ioined to God to perfect blessednes. Secondly, that trusting to the power of the same spirit, we may not doubt that we shall alwaies haue the victorie against the diuell, the world, and all manner hurtfull thing.

* *Ioh. 18, 56.*
The profit of Christs kingdome.

5 Therefore his kingly annointing is set foorth vnto vs, not done with oile or ointments made with spices, but he is called the annointed of God, bicause the spirit of wisdom, of vnderstanding, of counsell, of strength, and the feare of God did rest vpon him.

What manner annointing Christ was.
* *Ios. 12, 2.*
* *Psal. 45, 8.*

Obiect. It is written, Then shall he deliuer vp the king-

1. *Cor. 15, 24.*

Ch. 16. The 2. Booke of Christian Institut.

kingdom of God and the father. Againe, the sonne himselfe shall be made subiect, that God may be all in all. Therefore his kingdome is not everlasting.

An. That is said, bicause in that perfect glory the kingdome shal not be so gouerned, as it is now. Bicause God will at this day as it were by meanes gouerne his Church in his person *: but he shall be then by himselfe the onely head of the Church.

* *Phil. 2, 9.*

Luk. 2, 21.

Ioh. 3, 22.

His priesthood.

1

Psal. 110, 4.

2

3

* *Apoc. 1, 6.*

Our sacrifices.

6 The ende and vse of the priesthood of Christ is, that he may be the Mediator, being cleane from al blot, that he may reconcile God to vs. That this may more easily appeere, we must begin with his death, bicause he hath purged our sinnes by his death. Herevpon it followeth that he is the everlasting intercessor, through whose patronage we obtaine fauor. Whence ariseth to godly consciences both boldnes to pray, and also quietnes. Lastly, that he is our priest in such sort that he bringeth vs into the fellowship of so great honor *, that the sacrifices of praiers and praise which come from vs, may be acceptable to God.

CHAP. XVI.

How Christ hath fulfilled the office of the Redeemer, that he might purchase saluation for vs, where his death and resurrection are handled, and also his ascension into heauen.

The end of those things which haue been spoken hitherto.

* *Act. 4, 31.*

Three things to be considered.

1

2

3

1 **T**Hose things which we haue hitherto spoken touching Christ, must be referred vnto this one marke, that being in our selues condemned, dead, lost, we may seeke righteousness in him, deliuerance, life, and saluation, like as we are taught in that notable saieng of Peter, That there is none other name giuen vnder heauen to men, wherein they must be saued. * That we may the more easily perceiue that, three things come to be considered of vs. First, how great our iniquity is: secondly, how fearefull the iustice of God is. Lastly, how sweete his mercie is.

2 God

2 God was our enimie bicause of sinne, vntill we were restored to fauor through the death of Christ*. ** Rom. 5, 10.*

Obiect. But his mercie did preuent vs, and he gaue his sonne freely, which are manifest pledges of loue.

An. Such speeches are applied to our capacitie, that we may the better vnderstand how wretched and calamitous our condition is without Christ. For we can neuer sufficiently perceiue how great Gods mercy is toward vs, vnles we feele our owne iniquitie, being stricken with feare of eternall death. *Our miserable estate without Christ.*

3 As God is the chiefest righteousness, so he can not loue that iniquitie which he seeth in vs. Therefore all of vs haue in vs that which is woorthy of the hatred of God: therefore in respect of corrupt nature, againe of our wicked life being added thereto, we are all in the displeasure of God, being in his sight guilty, & borne to the damnation of hell. But bicause the Lord will not destroy that in vs which is his, he findeth something which of his goodnes he loueth, though we be not fully coupled to God, before Christ doth ioine vs. *The righteousness of God.*

4 And for this cause Paul saith, that that loue wherewith God loued vs, before the creation of the world was grounded in Christ*. *God loueth his creature.*

5 Furthermore, he hated vs after a wonderfull and diuine sort, bicause of iniquitie: and he loued vs bicause he had made vs. And now though Christ by the whole course of his obedience, hath purchased the fauorable good will of God, yet the Scripture ascribeth this to his death as peculiar and proper to it, wherein we must consider two things: first, that he was condemned as guiltie, bearing our person: Secondly, that he was neuertheles acquitted by the mouth of the Iudge, that it might more euidently appeere, that he was burdened not with his owne, but with our wickednes. *Gods mercie.*

6 And now euen the very kind of death is not without an excellent mysterie. The crosse was accursed not only in mans opinion, but also by the decree of the law of God. Therefore when he was hanged vpon it, he made himself subiect to the curse. And it was meet that it should be so, that we might be deliuered from al curse which ** Eph. 1, 4. Iohn. 3, 16. Rom. 5, 10. How God hated vs, and also loued vs. * Rom. 4, 15. 5, 9. * Iohn. 1, 29. We must consider two things in the death of Christ. * Ioh. 10, 15. Ios. 53, 7. Mart. 27, 11. The maner of his death must be noted. Deut. 21, 23. Gal. 3, 13.*

which did lie vpon vs by reason of our iniquitie, whiles that it is conuicted vnto him.

His buriall.

The fruites of
Christs death
and buriall is
double.

¹
Viniſication.
Mortification.

* Heb. 2, 15.

Rom. 6, 5.

Gal. 2, 2.

²

Hell.

7 It followeth in the creed, that he was dead and buried, where we may ſee againe how he put himſelfe in our ſteede, to pay the price of our redemption. Thence we gather a double fruit: the firſt, is becauſe by dieng he brought to paſſe that we ſhall not die: he ouerthrew death which did hang ouer our heads, and did now triumph ouer vs, keeping vs down. He did alſo deſtroy the Deuill who had power ouer death, and he deliuered thoſe which were his bondſlaues during their whole life*. Another fruit is that by enterparting of him, he mortifieth our members, that they may not hereafter exerciſe their owne actions.

8 Neither is it meet that we omit the deſcending of Chriſt into Hel, which is of no ſmall force for the effect of our redemption.

Obiect. It appeareth by ancient writers, that the claue touching his going downe into hell, was not ſo greatly vſed in the Churches in times paſt.

An. Yet in handling the ſumme of doctrine it muſt needes haue a place: forasmuch as it containeth an excellent and profitable myſtery of a thing moſt weightie. And there is none of the fathers but he mentioneth the ſame in his writings.

Obiect. That is repeated which was ſpoken touching the graue, for Hell is often taken for the graue in Scripture.

An. But not in this place, otherwiſe it ſhould be to declare that which is obſcure by that which is obſcurer: neither is it like to be true that ſuch a ſuperfluous repetition could creepe into this ſhort ſum.

9 Therefore neither the graue, ne yet the limbe of the papifts is handled in this place.

Obiect. Chriſt went downe to the ſoules of the fathers which died in time of the law, that he might bring vnto them this meſſage, that their redemption was finiſhed, and that he might bring them out of the priſon where they were ſhut vp: which we muſt vnderſtand by the gates of braſſe, and the iron bars which were broken:

ken: also that he deliuered those that were bound out of the pit where was no water *: and that he preached to * *Psal. 10, 16.* the spirits which were in prison *.

An. The Psalm foretelleth the deliuerance of those who being captiues in far countries are cast into bands. *Zach. 9, 11.* Zacharias speaketh of the captiuitie of Babylon. Peter teacheth that Christ was preached to those which were dead. *1. Pet. 3, 19.*

10 Therefore Christ did not onely suffer bodily death, but he felt euen in his soule the sharpenes of Gods vengeance, that he might both appease his wrath and satisfie his iust iudgement. For which cause also it behooued him to wastle as it were hand to hand with the armies of hell, and with the horror of eternall death. *The soule of Christ did suffer,*

Obiect. It is an absurd thing to put that after buriall which went before.

An. The order is not ouerthrowen. For after that those things were expounded which Christ suffered in the sight of men, that inuisible and incomprehensible iudgement which he suffered before God is fitly added.

11 *Obiect.* In this sense Peter saith that Christ rose againe, hauing loosed the sorowes of death, of which it was vnpossible that he should be held or ouercome. *Act. 2, 24.*

Obiect. Then it seemeth that God was either his sone aduersary, or else that he was angry with him.

An. No truely: for he was his welbeloued son and he could not haue been appeased by one with whom he was offended. But we say that he suffered the greuousnes of Gods seueritie, bicause being stricken with the hand of God, he tried all the signes of God being angry and punishing. For which cause being inforced by distresse he cried out, My God, my God why hast thou forsaken me*. *Psal. 22, 2.* *Mat. 27, 46.*

Obiect. He spake so rather according to the opinion of other men, than as he himselfe felt.

An. But it is rather euident that this speech proceeded from extreeme anguish, bicause he suffered the greatnes of Gods seueritie.

12 *Obiect.* That is to do iniury to Christ, as if he were afraid of the saluation of his soule, or fell into dan-

Ch. 16. The 2. Booke of Christian Institut.

ger of desperation, which is contrary to faith.

* *Mat. 26, 28.*
Luk. 22, 44.

An. But the Euangelists say that he was troubled in spirit, and full of heaviness, and that he feared vehemently*.

Obiect. It was feigning.

An. Surely vnlesse his soule had beene partaker of punishment, he should haue been the redeemer of our bodies onely.

Obiect. Thereby his heauenly glory is greatly diminished.

An. In this point appeereth the goodnes of Christ which can neuer be sufficiently commended, in that he did not disdain to take vpon him our infirmities.

Obiect. We must not attribute corrupt passions to Christ.

An. The spirite reconcileth these two, that Christ was tempted in all things as we are, and yet without sinne.

Obiect. Though Christ feared death, yet he did not feare the curse and wrath, from which he knew he was safe.

An. He should haue beene more faint harted and fearfull, than many theeues which make haste to death. But through vehemencie of griefe the drops of bloud came trickling downe his face.

Obiect. He did this to make a shew to others.

Mat. 26, 39.
Christ descending into hell.

An. Yea he directed his gronings to his father in a secret place, and the Angels did comfort him*.

Obiect. Christ descended into hell then, when he praied to escape death.

* *Act. 2, 24.*

His rising from the dead.

An. This was the beginning: therefore the paines which he suffered for our sake were horrible: notwithstanding we must know that his temptation was such as was not contrary to faith: because it was vnpossible that he should be holden of the sorrowes of death*.

* *Rom. 4, 5.*

13 Now followeth his resurrection from the dead, without which that should be lame, & nothing woorth, which hath bene spoken touching the crosse, his death, and burying. For Christ is said to be dead for sin, but to haue been raised againe for our righteousness*. And by the

the same we reape a threefold fruit: first, bicause as by the death of Christ sin is purged, so by rising againe he hath purchased life for vs.* Secondly, like as the mortification of our flesh dependeth vpon the partaking of his crosse, so being now partakers of his resurrection, we walke in newnes of life.* Last of all, hauing as it were receiued earnest, we are assured of our resurrection to eternall life*.

¹
Three fruits of
Christs resur-
rection.

²
* 2. Cor. 13, 4.

* Phil. 3, 10.

³
* Rom. 8, 4.

Col. 3, 1.

2. Cor. 15, 20.

Christs ascen-
sion.

* Eph. 4, 10.

* Ioh. 16, 7.

14 Furthermore though Christ did more fully declare his glory by rising againe, yet by his ascending into heauen, he did truely begin his kingdome. Which the Apostle sheweth when he saith, that he ascended that he might fulfill all things.* For he powred out then greater aboundance of his spirit, * he did more gloriously aduance his kingdome, and shewed greater power both in helping those which were his, and also in throwing downe his enemies.

15 Wherefore it is added immediatly that he sitteth at the right hand of the father: which is spoken by the way of a similitude taken from princes, which haue their sitters by, to whom they commit their office of gouerning and commanding. So Christ in whom the father will be exalted, and by whose hand he will reigne, is said to be receiued to his right hand, as if he should be saide to haue beene installed in the kingdome of heauen and earth, to haue taken solemne possession of the gouernment committed to him, and to continue in the same vntill he come to iudgement*.

¹ ²
Sitting at the
right hand.

A similitude.

* Eph. 1, 20.

Phil. 2, 9.

Eph. 4, 15.

Act. 2, 3. & 3, 21.

16 Our faith gathereth manifold fruite hence: first, we vnderstand that Christ by his ascending into heauen, hath opened the entrance of the kingdome of heauen, which was shut by Adam: bicause he is entred in thither in our flesh, and as it were in our name*. Secondly, that he sitteth at the right hand of the father, to be our patron, intercessour, and aduocate*. Last of all faith laieth hold vpon his power, wherein our strength is placed, and also our power, riches, and triumphing against hell*.

¹
The fruits of
Christs sitting
at the right
hand of the
father.

²
* Eph. 2, 5.

³
* Heb. 7, 25.

* Rom. 8, 3. 4.

* Eph. 4, 6.

The last iudge-
ment.

* Act. 1, 11.

Mat. 24, 30.

17 And he shall descend from heauen in a visible shape, as he was seen ascend*, and he shall appeere to all

Ch. 17. The 2. Booke of Christian Institut.

with vnspokeable maiestic of his kingdome, with brightnes of immortality, with infinite power of the Godhead, hauing the Angels to gard him, that he may iudge the quicke and the dead: that is, those which are already departed this life: and those which shall be aliue then shall be translated and transformed into a new nature euen in a moment*.

1. Cor. 15, 5. & 51.
1. Thes. 4, 16.
Hob. 9, 27.

Obiect All men must once die, for so it is appointed.

An. Though all shall not die after a naturall manner, yet that change which they shall suffer, because it shall be like to a death, is not vnproperly termed a death.

Consolation
drawn from
the last iudge-
ment.
A similitude.

18 Hence ariseth excellent comfort, in that we heare that he shall iudge, who hath already appointed vs to be partners with him of honor in iudging: so farre off is it that he shall sit vpon his iudgement seat to condemne vs. For how should a most merciful prince destroy his people? how should an head wast his members?

A caueat.

19 Therefore seeing we see the whole summe of our saluation to be comprehended in Christ, we must beware that we do not draw away from him the least ior thereof. For he is our saluation, our strength, our cleanness, our redemption, our righteousness*,

* Act. 4, 12.
1. Cor. 1, 33.

CHAP. XVII.

*That it is rightly and properly said, that Christ
hath deserued saluation for vs.*

Obiect.

1 IF Christ haue deserued saluation for vs, the grace of God shall be darkened: for desert and grace are contrarie.

Lib. 1. de pred.
Sanct.
Cap. 15.

An. I answer with S. Augustine*: The most cleare light of predestination and grace, is our Sauour himselfe, the man Christ Iesus, who hath obtained so to be with no deserts of works or faith going before in the humane nature which is in him. For he which made him of the seed of Dauid a iust man, that should neuer be vn-
iust

Note.

Of the grace of God and of saluation. Ch. 17. 121

iust without any merite of his will aforegoing: he maketh those that be members of that head, iust of vniust. Therefore desert is not set against the mercy of God, but it dependeth thereupon. Desert dependeth vpon mercie.

2 This distinction is gathered out of that which Iohn saith*: So God loued the world, that he gaue his onely begotten son, that whosoever beleeueth in him may not perish. We see how the loue of God hath the first place, as the principall cause: and faith in Christ doth follow as the second cause. 1
Causes of saluation.

Obiect. Christ is onely the formall cause of saluation, he hath not the true effect. 2

An. If we obtaine righteousness by faith which resteth vpon him, surely we must seeke for matter of saluation in him. Christ is the matter of saluation.

3 And it is soundly gathered that Christ hath by his obedience purchased and deserued fauour with his father. For if he haue made satisfaction for our sins, if he haue suffered the punishment that was due to vs, if by his obedience he haue appeased God, if the iust hath suffered for the vniust*: we may conclude that by his righteousness he hath purchased saluation for vs, which signifieth as much as to deserue. What it is to deserue.
* Col 1, 10.
1. Cor. 1, 19. &c.
1. Ioh. 1, 7.

4 And that is all one as that we were purged by his blood, and that his death was a satisfaction for our sinnes*.

5 And the apostles doth plainly pronounce that he hath paid the price, that he might redeeme vs from the guiltines of death: that we are iustified by his grace through the redemption which is in Christ, whom God hath made the propitiatorie through faith which is in his blood*, whence we gather that we must set that from Christ, which the law should giue, if any man could fulfill it, and that we obtaine that through the grace of Christ, which God promised to our works in the law. * Rom. 3, 24.
Christ giueth that which is denied in the law.

6 *Quest.* Did Christ deserue any thing for himselfe? Curiositie.

An. This is foolish curiosity. For what need had the onely sonne of God to come downe, that he might purchase

* Rom. 8, 32.
Joh. 17, 12.

chase some new thing for himselfe? And the Lord declaring his owne counsell, did put the matter out of doubt: for it is not said that the father provided for the profite of his sonne in his deserts, but that he deliuered him to death, and that he did not spare him: because he loued the world*, whereby it appeereth that he purchased nothing for himselfe, who sanctified himselfe for our sake.



THE

THE THIRD BOOKE OF THE INSTITVTI- ON OF CHRISTIAN RELIGION.

Of the maner how to receiue the grace of Christ,
and what fruits we haue by the same, and
what effects do follow.

CHAP. I.

*That those things which are spoken of Christ do profite vs
by the secret working of the spirite.*

NOW must we see howe
those good things come
to vs, which the Father
hath giuen to his son, not
to his owne proper vse,
but that he might enrich
the needie. And first we
must hold this, that what-
soeuer Christ hath done
it profiteth vs nothing so
long as we are separate from him. And we growe to be
one with Christ by faith*, which faith is giuen vs partly
by the preaching of the word, partly by the secret work-
ing of the spirit*.

Faith ioineth vs
to Christ.

* Eph. 4, 15.

Rom. 1, 17.

1. Pet. 2, 4.

2 But that the matter may be more euident, we
must vnderstand that Christ came furnished with the
holy Ghost after a peculiar maner: to wit, that he may
separate vs from the world, and gather vs together into
the hope of eternall inheritance. For this cause is he
called the spirite of sanctification: bicause he doth not
onely foster vs with a generall power, as other liuing
creatures: but he is also the roote and seed of the hea-
uently life in vs.

Why Christ
came.

Rom. 1, 4.

3 That

The efficacy of
the Spirit.

* Gal. 4, 6.

Rom. 8, 15.

* Isa. 55, 1. &

44, 3.

Iohn. 7, 37.

* 1. Ioh. 2, 20. 27.

* Luk. 3, 16.

* Ioh. 4, 14.

* Eph. 4, 15.

Rom. 8, 29.

Faith is the prin-
cipall worke of
the Spirit.

* Iohn. 1, 13.

Mat. 16, 17.

3 That such is the effectuall working of the spirit in vs, even the very titles which are giuen him do testifie and manifestly prooue, he is called the spirit of adoption*, the earnest and seale of the inheritance*, water*, oile*, the anointing*, fire*, the fountaine and hand of God. All which do plainly teach that we are made members of Christ by the grace and power of Christ, that he may containe vs vnder him, and that we againe may possesse him*.

4 But bicause faith is his principall worke those things are referred vnto it for the most part, which we finde vttered to expresse the force and operation of the spirit: bicause by faith alone he bringeth vs to the light of the Gospell. As Iohn teacheth that there is a prerogative granted to those which belecue in Christ, to be the sonnes of God, bicause they are borne not of flesh, and bloud, but of God*.

CHAP. II.

*Of faith, where is set downe the definition therof, and
the properties that it hath are declared.*

The faith of the
Schoolmen.

1 **W**Hen in the schooles they dispute about faith, so soone as they heare it named they conceiue no higher thing, but a certain common assenting to the historie of the Gospell: and in calling God simply the obiekt therof, they carry away silly soules rather with a vanishing speculation, than direct them to the mark. For God dwelleth in light that no man can come vnto, therefore Christ must needs come betweene: for which cause he calleth himselfe both the light of the world, the way, the truth, and the life*, bicause no man commeth vnto the father but by him.

The mediator.

* Ioh. 18, 12. &

14, 6.

2 Therefore let vs thanke the schoolemen for this euill, who haue couered Christ as with a veile, drawn before him, whom vnlesse we do directly behold, we do alwaies wander through many Labyrinths and Mazes. And beside that they do deface the whole force of faith, with their darke and misty definition, they haue forged

a deuise of intangled faith, with which name adorning most grosse ignorance, they delude the sillie common people, to their great destruction. Intangled faith.

Obiect. It is sufficient to beleuee that which the holie Church beleeueth, neither neede we to seeke any further.

An. Is this to beleuee, to vnderstand nothing, so that thou do obediently submit thy sense to the church? faith is not placed in ignorance, but in knowledge; and that not onely of God, but also of the will of God.

3 *Obiect.* Bicause we be inuironed with ignorance, many things are to vs darke now, wherein it is good for vs to suspend our iudgement, and to settle our selues to keepe the vnitie of the church,

An. I grant: but yet it is a most absurd thing to giue ignorance tempered with humilitie, the name of faith. For faith lieth in the knowledge of God and of Christ, and not in the reuerence of the church vnder the title wherof sometimes most monstrous errors are thrust in. Faith lieth in the knowledge of God.

Obiect. We beleuee nothing absolutely, without adding this condition, If the church do beleuee so.

An. By this meanes truth should be holden in error, light in darknes, true knowledge in ignorance. Absurdities.

4 *Obiect.* So long as we are in our pilgrimage in the world, our faith is entangled.

An. I grant that we be ignorant of many things, and that we be compassed about with many clouds. For the principall wisdom of euery most perfect man, is, to go forward. Which we may note in the disciples of Christ, before they were fully illuminate. Bicause they did stagger euen in very small things. It is the greatest wisdom to go forward.

5 But yet for all this, the desire which the faithfull haue to learne and profite, doth much differ from grosse ignorance, wherein they droupe, which are content with an entangled faith, such as the Papists imagine. For if Paul do sharply condemne those, who are alwaies learning, and can neuer come to the knowledge of the truth, how much greater reproch do they deserue who of set purpose are desirous to know nothing? Voluntarie ignorance.

6 Therefore this is the true knowledge of Christ, if

The true know-
ledge of Christ.

we receiue him such as he is offred of his father, to wit, clothed with his Gospell: bicause as he is appointed to be the marke whereat our faith must aime, so we cannot come directly to him vnlesse the Gospell go before vs.

Why the Gos-
pell is called the
doctrine of
faith.

* Rom. 10, 4.

Quest. If faith be restrained to the Gospell, what shal the doctrine of Moses and the Prophets profite vs?

An. It was sufficient at that time to edifie faith: but bicause we haue a more perfect manifestation of Christ in the Gospel, Paul doth for good causes call it the doctrine of faith*.

Quest. Is mans ministry necessarie for the sowing of the word of God whereby faith may be conceiued?

An. Take away the word, and there remaineth no longer any faith: Therefore whether God vse mans ministerie in this, or he worke by his power alone, yet he doth alwaies represent himselfe by his word to those whom he will draw vnto him.

Obiect. It is enough to belecue that God is true.

An. We must also belecue that all that which cometh from him is the most sacred and inuiolable truth.

The definition
of faith.

7 And although it be the office of faith to subscribe to the truth of God, as often, and whatsoeuer, and howsoeuer he doth speake: yet it doth properly respect his good will, mercy and promises of grace in Christ; into the certaintie whereof the holy Ghost doth illuminate our minds, and confirme our harts. Whence we shall haue a perfect definition of faith, if we say that it is a firme and certaine knowledge of Gods good will toward vs, which being grounded in the truth of the free promise made in Christ, is both reuealed to our minds, and sealed vp in our harts by the holy Ghost.

Vaformed faith.

8 Therefore that distinction of faith formed and vnformed, which flieth about in the schooles, is vaine.

Obiect. They which belecue whatsoeuer is necessarie to saluation, haue faith, although they be touched with no feare of God.

* Rom. 10, 19.

An. Paul saith otherwise, with the hart man beleueueth vnto righteousness*: therefore faith may in no case be

be seuered from a godly affection of righteousness.

9 *Obiect.* Paul teacheth an vnformed faith, saying: if any man haue all faith, so that he can mooue mountains, and yet haue no loue, he is nothing*.

* 1. Cor. 13, 2.

An. Faith is put in that place for power to worke miracles, which the reprobates also had*. Therefore it is no maruell if it be separate from loue.

* 1. Cor. 12, 10.

Obiect. There be many formes of faith.

An. There is one onely true faith of the godly.

Obiect. Many beleue that there is a God, that the history of the Gospell is true, and euery part thereof: also they are moued with threatnings and promises.

Historicall faith.

An. The name of faith is giuen to such, but vnproperly, bicause they do not resist the word of God with manifest vngodlines.

10 But this whether shadow or image of faith, as it is of no importance, so it is vnwoorthie to haue the name of faith.

A shadow of faith.

• *Obiect.* Simon Magus is said to haue beleued*.

An. He doth shortly after bewray his want of faith. Such are they in whom the seede of the word is choked before it can bring forth fruit*. Let those which boast of such images of faith, know, that they are no better than the deuils*.

* Mat. 23, 13.

11 *Obiect.* Paul affirmeth that faith is a fruit of election*: why then is it attributed to the reprobate?

Luk. 8, 13.

Faith of the diuels and of the reprobate.

An. The reprobate are sometimes moued with the same feeling that the elect are*, although none be illuminate into faith, neither do indeed feelee the efficacie of the Gospell, but those which are predestinate vnto saluation. By such temporall faith or which endureth onely for a short season, they are made without excuse.

Ja. 2, 19.

1. Thes. 15.

Faith is the fruit of election.

Heb. 6, 4.

Luk. 8, 7, 13.

Temporall faith.

Obiect. Therefore there remaineth no more for the faithfull, whereby they may certainly esteeme their adoption.

An. Although there be great likelihood betweene the elect of God, and those which haue a fraile faith enduring only for a time, yet the sure confidence is onely in the elect, that they crie Abba father*: which alone

* Gal. 4, 6.

con-

continueth stable and firme.

Obiect. God doth so far in lighten the minds of the reprobate, that they know and acknowledge his grace.

An. He doth so distinguish that feeling from the peculiar testimonie which he giueth to his elect, that they come not to the perfect effect and fruition.

12 *Obiect.* The will of God is vnchangable, and his truth doth neuer wauer: therefore the feeling of Gods loue wherwith men are endued shall neuer decay.

An. The reprobate can neuer go so far as to pearce into that hidden reuelation, which the Scripture doth attribute to the elect alone. As a tree which is not planted deepe inough, that it may take roote, doth wither in successe of time: though for some yeeres it send foorth both leaues, and blossomes, and fruits.

Obiect. We might call the spirit deceitfull, which doth besprinkle the reprobate with such light, which afterward perish.

An. He doth not quicken the seed which lieth in their harts, that it may alwaies remaine incorruptible, as in the elect*.

13 Also we must marke the doubtfull signification of the word. For faith doth oftentimes signifie as much as the sound doctrine of godlines*. Contrariwise, it is sometimes restrained vnto some particular obiect*. Sometimes it is put for the gift of miracles*: sometimes for the doctrine whereby we are taught in the faith. But we speake of the true faith wherby the children of God are iustified.

14 Now let vs prosecute euery particular point of the definition. By knowledge we meane, not euerie comprehending, such as men vse to haue in their matters, but altogether infinite, and farre surpassing all other knowledge: and that rather by perswasion of the truth of God, than by reasonable demonstration.

Obiect. There is no knowledge of that which is infinite.

An. Bicause the Lord hath reuealed to his Saints the secret of his will, which was kept secret from ages and generations, faith is for good causes called in the Scrip-

A similitude.

* Rom. 5, 5.

The significations of faith.

* 1. Tim. 3, 9.

* 1. Tim. 4, 1.

* Mat. 8, 10.

* Col. 13, 10.

The exposition of the definition of Knowledge.

How faith is a knowledge.

Scriptures a knowledge*.

* 1. Ioh. 3. 1.

15 We adde that it is certaine and firme, that the more sound constancy of perswasion may be expressed. For as faith is not content with a doubtfull and rousing opinion, so neither with a dark conceit: but it requireth a full and certaine certaintie, such as that vseth to be which we haue of knowen and tried things.

Certaine and firme.

16 This is the chiefe point of our faith, that we do not think that those promises of mercy which the Lord doth offer are true onely without vs, and not in vs: but rather by comprehending them within vs, we make them our own. Hence springeth that confidence which Paul calleth peace*.

Toward vs.

* Rom. 5. 1.

17 *Obiect.* But the faithfull finde it far otherwise, who are not onely tempted with vnquietnes, but also somtimes shaken with most grievous terrors, which do not agree with that certaintie of faith.

Faith is peace.

An. When we say that faith is certaine, we do not imagine any such certaintie as is not touched with any doubting, (because the faithfull haue a continuall combate with their owne distrustfulnes) but they neuer fall from that certaine confidence which they haue conceiued of the mercy of God. We haue an example in Dauid*.

* Psal. 42. 6. &

18 Therefore a godly hart doth feelee in it selfe a diuision, which is partly delighted with sweetnes, by reason of the knowledge of Gods goodnes: partly it is vexed with bitternes by reason of the feeling of calamitie: partly it leaneth to the promise of the Gospell: partly it trembleth by reason of the testimonie of their owne iniquity. Which variation commeth by reason of the imperfection of faith: forasmuch as we be neuer in so good case in this course of life, that being cured throughly of all misbeleefe, we are wholly replenished and possessed by faith.

43. 5.

The vnquietnes of the faithfull, The first kind of feare.

Imperfection of faith, is the cause of vnquietnes.

19 Let this be the summe. So soone as any small drop of faith, is dripped into our minds, we do forthwith behold the face of God to be pleasant, and faire, and fauorable to vs, a far off I grant, but with so certain a sight, that we know that we are not deceiued. And the

Effects of faith.

more

more we go forward, the nigher do we come to behold him.

* 1. Cor. 13, 9.

20 Paul teacheth both things finely: For when he saith that we know in part, and that we prophesie in part*, he sheweth what a small portion of that diuine wisdom is giuen vs in this life. But the same doth teach elsewhere how sure and not deceiueable a taste euen a small drop of faith doth make vs feeble, when he affirmeth that we behold the glory of God with so great efficacie, with open face, without hauing any vaile put betweene, that we are transformed into the same image*.

* 2. Cor. 3, 18.

Faith leaneth
vpon the word.
Temptation.

21 Furthermore, faith doth arme and fortifie hir selfe with the word, to beare of all brunts. If therefore any such temptation do assault hir, that God is our enemy, because he is angrie: she answereth that he is mercifull euen then when he punisheth. Because chastisement commeth rather from loue than from anger. Faith is shaken, yet at length it hath the victorie: so doth Iohn conclude*, This is the victorie which ouercometh the world, your faith.

1. Ioh. 5, 4.

Chastisement
commeth ra-
ther from loue,
than from
anger.

22 There is another kinde of feare and trembling, wherby notwithstanding the securitie of faith is so little diminished, that it is thereby more surely established. To wit, when the faithful thinking with themselves that the examples of Gods vengeance shewed vpon the wicked, are vnto them in stead of instructions, they take heed that they prouoke not the wrath of God against themselves with like wickednes.

23 Therefore we are taught with feare and trembling to worke our owne saluation, which is that we accustome our selues to behold the power of God with great casting downe of our selues.

The second
kind of feare.
The feeling of
our own vnwor-
thines, is the
cause of doub-
ting.

24 *Obiect.* So often as we looke vpon Christ, we grant that we find full matter of good hope, but because we be vnwoorthy of all those good things which are offered vs in Christ, by beholding our owne vnworthines, we stagger and doubt.

An. We thinke vpon Christ not standing a far off, but rather dwelling in vs. Therefore we looke for our sal-
uation

uation at his hands, because he doth make vs (after we be ingrafted into his bodie) partakers, not onely of all his good things, but euen of himselfe also.

The hope of the faithfull.

Quest. How commeth it to passe that the faithfull are both terrified, and also that they enioy most singular comfort?

An. According as they do sometimes behold their owne vanitie, and sometimes looke vnto the truth of God.

Quest. How can feare and faith haue a place in one and the same subiect?

An. As on the other side drowlines and carefulnes. For though the wicked would be voide of all feare of God, yet the iudgement of God doth so presse them, that they cannot attaine to that which they desire.

Obiect. If thou consider Christ, thou art sure of saluation, if thy selfe, of damnation.

An. I inuert it thus, If thou consider thy selfe thou art sure of damnation: but because Christ together with all his good things is so imparted, that all his are made thine, his righteousness ouerwhelmeth thy sinnes, his saluation abolisheth thy damnation.

Obiect. There fall out sometimes certaine interruptions of faith.

An. Whatsoeuer happeneth, it ceaseth not to seeke after God.

25 Bernard disputerh in like sort, by the benefite of God, saith he, sometimes thinking vpon the soule, me thinks I see in it as it were two contraries: if I behold it as it is in it selfe, and of it selfe, I can say nothing more truely of it, than that it is brought to nothing, but of the mercy of God, we haue cause to reioice, not in our selues, but in the Lord.

Hom. 5. dedicat. templi.

26 Furthermore, the feare of the Lord which is called elsewhere the beginning of wisdom*, and in some place, wisdom it selfe*, although it be but one, yet it floweth from a double vnderstanding. For God hath in himselfe the reuerence of a father, and of a master. Therefore he that will worship him aright, must shew him selfe both an obedient child toward him, and also

The sonnelly feare and the seruile.

* Pro. 1. 7.

* Pro. 1. 5. 28

*Mal. 1, 7.

*1. Joh. 4, 18.

The difference
betweene terror
and feare.

The good will
of God is the
cause of salua-
tion.

*Psal 80, 4.

The promises
make faith
carelesse.

The free pro-
mise is the foun-
dation of faith.

*Rom. 1, 5. &
16, 17.
Pighius.

Ch. 2. The 3. Booke of Christian Institut.

studie to do the dutie of an obedient seruant*.

27 *Obiect.* Iohn saith, that there is no feare in loue, but that perfect loue casteth out feare*.

An. He speaketh of the feare and terror of incredulitie, from which that feare of the faithfull differeth much. For the wicked do not feare God, but so soone as they heare of his anger, armed with power of reuenge, they quake and are taken with horror forthwith. But the faithfull do more feare the offence than the punishment. Whereby it commeth to passe that we say there is a double feare, seruile and sonnelly.

28 Now we vnderstand and know that the possession of saluation and eternall life is obtained in Gods good will, which our faith doth respect. For if we can lacke no good thing so long as we haue God to be favourable to vs : it doth abundantly suffice vs vnto the certaintie of saluation, when he himselfe doth certifie vs of his loue. Let him shew his face, saith the Prophet, and we shall be safe*. Wherefore faith being laid hold on by the loue of GOD, hath the promises of this life, and of the life to come, and perfect securitie of all good things : but yet such as may be gathered and had out of the word.

29 Therefore we make the free promise the ground of faith, bicause faith consisteth properly in it. For though it be perswaded that God speaketh the truth, whether he command, or forbid : or whether he promise or he threaten : and doth also obediently receiue his commandements, obserue his inhibitions, take heed of his threatnings : yet it beginneth properly with the promise, in it, it consisteth and continueth, and in it, it endeth : for it seeketh life in the free promise of mercy : in which sense not the Law, but the Gospell is called the word of faith*.

30 *Obiect.* Such a restraint in pulling faith in peeces, doth lay hold but vpon one peece.

An. Faith hath respect vnto all parts of the word of God : but it neuer staieth vntill it come vnto the free promise of grace in Christ.

Quest. If any man do belecue that God doth both
iustly

iustly command that which he doth command, and truly threaten that which he doth threaten, shall he therefore be called faithful?

An. Nothing lesse, for the state of faith cannot be firme vnlesse it be settled in the mercy of God.

31 And hereby we gather that faith hath no lesse *A similitude.* need of the word, than fruit hath of the liuely roote of the tree: bicause as Dauid doth witnesse, none trust in God, but such as know his name*: & in another place, ** Psal. 9, 11.* I haue hoped in thy word, saue me*. Therefore we must ** Psal. 119, 45.* not turne aside from the word, no not one iote, where- *Faith laicth hold vpon the power of God by the word.* by we do also lay holde vpon the power of God, which we do not conceiue to be idle but effectual, wherby the Israelites also might learne, that God who was the author of saluation once, would be the euerlasting keeper thereof.

Obiect. Sara and Rebecca, through zeale of faith offended. *The error of Sara and Rebecca.*

An. Both of them erred bicause they passed the bounds of the word.

32 Againe, we do not without cause include al promises in Christ: when as the Apostle includeth all the whole Gospell in the knowledge of him*, and in another place he teacheth that all the promises of God are in him, yea and Amen. For whatsoeuer God doth promise, he doth thereby testifie his good wil, so that there is no promise of his which is not a testimonie of loue. But no man is beloued of God, which is without Christ. For he is the beloued sonne*, in whom the loue of the Father abideth, and doth afterward descend from him vnto vs. It followeth that we must cast our eies vpon Christ, so often as any promise is offered vs. *Promises in Christ. * Rom 1, 17. The promises a testimonie of loue. * Matt. 3, 17. 17, 5. Eph. 1, 6. Note.*

Obiect. Naaman the Syrian*, Cornelius the Gentile and Roman*, the Eunuch*, were acceptable to God, and yet they knew not Christ the mediator. ** 2 King. 5, 19. * Act. 10, 31. * Act. 8, 7.*

An. I grant that in some point their faith was entangled, not onely as touching the person of Christ: but also as concerning his power, and the office which was enioined him by his father. Yet neuerthelesse it is certaine that they were instructed in the principles which

Naamans faith intangled.

gaue them some taste of Christ, though it were verie slender.

Preaching of
the word.

Note.

The holy ghost
is the author of
faith.

The increasings
of faith.

Gal. 5, 5.

The Spirit put
for the gifts of
God.

* Mat. 11, 25,

Mat. 16, 17.

* 1. Cor. 2, 14.

A similitude.

Note.

* 1. Cor. 4, 13.

* 2. Thes. 1, 11.

Faith is the gift
of God.

33 And this bare and externall preaching of the word, ought to suffice abundantly, to make it to be beleued, vnlesse blindnes and stubbornes did let it. Furthermore, without the illumination of the Spirite, nothing is done by the word. Moreover the Spirit is not onely the beginner of faith, but he doth also increase it by degrees, vntill it bring vs vnto the kingdome of heauen.

Obiect. On the other side Paul teacheth that the Spirit is giuen by the hearing of faith*.

An. If there were one onely gift of the Spirit, he should haue spoken absurdly in calling the Spirite an effect of faith, who is the author and cause thereof: but forasmuch as he setteth foorth those gifts wherewith God doth adorne his Church, and by the increasings of faith doth bring it vnto perfection, no maruell, if he ascribe those things to faith, which doth prepare vs to receiue the same.

34 These are the mysteries of God, which are reuealed onelie to little ones*. For flesh and bloud doth not reueale them, neither doth the naturall man vnderstand those things which are of the spirit*: but the doctrine of God is rather to him foolishnesse. Therefore the aide of the holy Ghost is necessary, or rather he is his onely power. The worde of God is indeede like to the Sunne which shineth to all those to whom it is preached, but with no fruit among the blinde. But we which are by nature blinde, are enlightened by the Spirit.

35 Thereupon Paul calleth the Spirit of faith, faith, not that which we haue naturally, but that which we haue of the Spirit*. Therefore he praith that God would fulfill in the Thessalonians all his good pleasure, and the worke of faith in power*. For faith is a singular gift, which God giueth to whom he will.

36 But it is certain that the mind is not sufficiently illuminate, by the vnderstanding and knowledge of the worde, vnlesse the certainty thereof do likewise pearce

peare into the hart, both which the spirit worketh. Therefore he serueth in stead of a scale to scale those promises in our harts*, the certaintie whereof he had before imprinted in our minds.

A similitude
*Eph.1,13.

37 *Obiect.* That confirmation is in vaine, when as faith is tossed and shaken with continuall stormes of temptations.

Faith is shaken,
but not overcome.

An. But it is not overcome, because God is the protection, aid, tower, and buckler of the faithfull*. Onely we haue need of patience*.

*Psal.13,6.

38 *Obiect.* We cannot otherwise be perswaded of the grace and fauor of God toward vs, but onely by a morall coniecture, as euerie one doth thinke himselfe not to be vnwoorthy thereof.

47,3. & 27,1.
Patience is necessary.

*Heb.10,36.
Sorbonists.

An. Nothing is more contrary to faith than coniectures.

Coniectures are
contrary to faith

Obiect. No man knoweth whether he be worthy of hatred or of loue*.

*Eccl.9,1.

• *An.* This place is corruptly translated : Salomon his meaning is : If any man will esteeme and iudge by the present state of things, whom God loueth, and whom he hateth, he shall take paines in vaine, seeing all things fall out alike to the iust and the vniust, to him that offereth sacrifice, and to him that offereth none.

The sense.

39 *Obiect.* It is a point of rash presumption, for a man to challenge and attribute to himselfe the certaine knowledge of the good will of God.

To know certainly is not to presume.

An. I grant, if we rooke so much vpon vs as to make the incomprehensible counsell of God subiect to the slendernes of our wit. But we say simply with Paul*, That we haue not receiued the spirit of this world, but the spirit which is of God, who being our teacher, we know those things which are giuen vs of God.

*1.Cor.2,12

Obiect. It is rashnes to boast of the spirit of God.

An. But Paul pronounceth that they onely are the children of God, which are led by his Spirit. He being our guide we call God Father*, and we know assuredly that we be the children of God.

*Rom.8,14.
Iohn.11.

40 *Obiect.* Although we may iudge of the grace of God according to the present state of righteousness,

yet the knowledge of persecuting vnto the ende, hangeth in doubt.

Perseuerance.
* Rom. 8, 38.

An. I am fully perswaded, saith Paul*, that neither Angels, nor powers, nor principalities, &c. shall separate vs from the loue wherewith the Lorde loueth vs in Christ.

Obiect. The Apostle had that by an especiall reuelation.

An. But he handleth in that place those good things which all the faithfull in generall haue by faith, and not those which he himselfe alone doth feele.

* 1. Cor. 10, 12.

Obiect. But the same Paul in another place doth terrifie vs by making mention of our wickednes and inconstancie. Let him that standeth take heed least he fall*.

* 1. Pet. 3, 6.

An. But not with feare and terror, whereby we may be throwen downe, but whereby we may learne to humble our selues vnder the mightie hand of God, as Peter declareth*.

What faith is.
* Heb. 11, 1.

41 By these things which we haue already said, we see that the definition of faith which we set downe, varieth not from the Apostles description. Where he teacheth that faith is the substance of things to be hoped for, and a certaintie of things that are not seene*.

Obiect. Loue is before faith and hope also.

Faith is the mother of loue.

An. Yea faith alone bringeth forth loue, and euery good worke besides.

Faith hath hope for his companion.

42 Now wheresoeuer this faith shal be, it can not be but that it hath hope of eternall saluation ioined with it, as an vnseparable companion, or rather that it begetterh and bringeth it forth of it selfe. Faith beleeueth that God is true, hope waiteth and looketh that in conuenient time he shew his truth: faith beleeueth that he is our father, hope waiteth and looketh that he do alwaies so shew himselfe toward vs: faith is the foundation whereupon hope resteth.

Note,

Faith and hope are sometimes confounded,
* 1. Pet. 3, 4.

43 By reason of this affinitie the Scripture doth sometimes confounde the word of faith and of hope*.

Obiect. Hope hath a double foundation, the grace of God, and meritt of works.

An.

An. The whole Scripture doth teach that hope must looke vnto the mercy of God alone, as it were with both eies, as vnto the marke which is common to hir as well as to faith.

Obiect. If thou darest hope for ought without merits, that can not be called hope but presumption. Lombardus his error.

An. A detestable error. Shall it be presumption to beleue that God is true? He will not deceiue who hath said, according to your faith be it vnto you. Mat. 9, 29.

CHAP. III.

That we are regenerate by faith, where repentance is handled.

1 **T**herefore faith doth possesse Christ, and doth rest vpon the Gospell, which hath two parts, repentance and remission of sinnes. Christ giueth both, and we obtaine both by faith. And repentance proceedeth from faith, as fruite from a tree. The parts of the Gospell.
1 2

2 *Obiect.* Christ and Iohn in their sermons do first exhort the people vnto repentance, and then afterward they adde that the kingdome of heauen was at hand*. Therefore repentance goeth before faith, which we haue by the Gospell. Repentance proceedeth from faith.
* Mat. 3, 2.

An. We must not superstitiously sticke to the placing of syllables. For it is all one as if they should say, because the kingdome of heauen is at hand, therefore repent. For in the Prophet that voice is commanded to begin with consolation and glad tidings*. * Isai. 40, 3.

Obiect. Many are brought to obedience by the terrors of conscience before they haue tasted of the knowledge of grace.

An. We are not here to speake how diuersly Christ draweth vs vnto himselfe, onely I say that no man doth willingly addresse himselfe to the keeping of the Lawe, but he that shall be perswaded that his obedience doth please him.

Obiect. We prescribe certaine daies to our young beginners, during which they exercise themselves vnto repentance. Iesuites.

repentance, which being ended we do admit them to the fellowship of the Gospell of grace.

An. A Christian man must continue the exercise of repentance during his whole life, and it must not be vsed onely a few daies.

The parts of repentance.

1
Mortification.

2
Viuiification.

3 Certaine learned men haue said that repentance consisteth in two parts, in mortification and viuiification. They interpret mortification to be the sorrowe and terror of minde conceiued of the knowledge of sinne, and the feeling of the iudgement of God: and viuiification to be the consolation which ariseth of faith: to wit, when a man being throwne downe with the conscience and feeling of his sinne, and stricken with the feare of God, looking afterward vnto the grace of God through Christ, doth take a good hart, and doth returne as it were from death to life. This is well. But yet viuiification doth signifie rather a desire to liue godly, which ariseth of regeneration, than the ioy which the mind receiueth being at quiet from trouble and feare.

3
Legall.

* Gen. 4, 13.
* 1. Sam. 28, 30.
* Mat. 27, 4.
Euangelicall.

* 2. King. 20, 2.
* Iona. 3, 5.
* 2. Sam. 12, 13.
* Mat. 26, 35.

The definition of repentance.

4 Other some put two formes of repentance, the one legall or of the law, whereby a sinner being wounded with the searing iron of sinne, and throwne downe with the terror of the wrath of God, doth continue sad and sorowfull in that perturbation, neither can he tell how to acquite himselfe: such were Cain*, Saul*, Iudas*. The other Euangelicall or of the Gospell, whereby a sinner being sore afflicted in himselfe, doth notwithstanding rise vp higher and laie holde vpon Christ the salue for his sore, and consolation for his terrour, such were Ezechias*, the Niniuites*, Dauid*, Peter*.

5 Though al these be true, yet we must take the very name of repentance otherwise, so that repentance may be a true turning of our life vnto God, comming from the sincere and earnest loue of God, which consisteth in mortifieng our flesh and the olde man, and in quickning of the spirit. In this sense are all those sermons to be taken, wherewith either the Prophets in times past, or the Apostles afterward, did exhort the men of their time vnto repentance.

Three parts of the definition.

6 Furthermore, this definition containeth three points.

points. First, when we name the turning of the life vnto God, we require a transforming or change, not onely in the outward works, but euen in the soule it selfe: which when she hath put off hir oldnes, doth at length bring forth of hir selfe fruits answerable to hir reuening. Whervpon the Prophet commandeth, that they make themselues a newd hart*, whom he calleth to repentance.

¹ Conuersion.

* *Ezech. 18. 31.*

7 The second point is, in that we taught that it cometh from the sincere feare of God. For before the minde of the sinner can be inclined to repentance, he must be awaked with thinking vpon Gods iudgement: & when this cogitation shall be thoroughly infixed, that God shall be iudge both of our words and workes, it doth not suffer the silly man to be in rest, but doth prick him forward to thinke vpon another trade of life, whereby he may safely appeere before that iudgement seate. Therefore oftentimes when the Scripture exhorteth vnto repentance, it maketh mention of the iudgement of God*.

² From the true feare of Gods iudgement.

* *Ier. 44.*

Act. 17. 30.

8 In the third place we said, that repentance consisteth vpon two parts, of mortifieng the flesh, and quickning of the Spirit. This doth the Prophet declare*, Cease off from euill, and do good, rest from dealing peruerslie and learne to do good.

³ The third part of the definition.

* *Psal. 14. 15.*

¹ Morification.

9 We haue both these by partaking Christ. For if we be truly partakers of his death, by the power thereof our old man is crucified, and he dieth to sinne, that the corruption of our former nature may liue no longer. If we be made partakers of his resurrection, we are thereby raised vp to newnesse of life, such as may be answerable to Gods iustice. So that by this means the image of God which was blotted out, and defaced by the fall of Adam is renewed.

² Viuification.

10 Therefore the children of God are so set free by regeneration from the slauerie of sinne, not as if hauing gotten full possession of libertie, they did no longer suffer any trouble of their flesh, but that they haue perpetuall matter of strife, whereby they may both be exercised, and also better learne their infirmitie: because there

Christian libertie.

Feeding of sin
in the regenerate.

* Eph. 5, 26. 27.

Sinne doth dwell
but not raige in
the faithfull.

What lusts are
to be condemned.

Lib. 2. contra Iu-
lianum.

* Note.

* Iam. 1, 5.

The issue of
concupiscence.

Ch. 3. The 3. Booke of Christian Institut.

there remaineth as yet in the regenerate a feeding of sinne, from whence flow lusts which prick men forward to sinne.

11 Obiect. God purgeth his Church from all sin*: Also promisseth this grace of deliuerance in baptisme, and doth fulfill it in the elect.

An. We refer that rather vnto guiltines, than vnto the matter of sinne, because sinne is not imputed: it inhabiteth, but it reigneth not.

12 Obiect. It seemeth an vnconuenient thing that all lusts should be so generally condemned, wherewith man is naturally moued, seeing they are put into man by God, who is the author of nature.

An. We do not condemne those desires which God hath so ingrauen in mans nature from the first creation, that they cannot be rooted out thence vnlesse humanitie it selfe be destroyed, but onely wanton and vnbrideled motions which are contrarie to Gods ordinance.

13 Therto agreeth Augustine, saying*: That law of sinne is both remitted in the spiritual regeneration, and doth also remaine in the mortall flesh: it is remitted because the guiltinesse is taken away in the Sacrament, whereby the faithfull are regenerate: and it abideth, because it worketh those desires against which the faithfull do fight.

Obiect. After that concupiscence hath conceiued, it bringeth forth sinne*: therefore concupiscence is not sinne.

An. In that he calleth mischieuous deeds and wicked offences, the children of sinne, and doth giue them the name of sinne, it doth forthwith follow, but that euē to lust is an euill thing, and damnable before God.

14 Obiect. The children of God being restored vnto the state of innocencie ought not to take thought for brideling the lust of the flesh, but they must follow the spirite, who being their guide, they shall neuer erre.

An. A monstrous forgerie. If it were so, than should all choise of dishonestie and honestie, of iust and vniust,
of

of good and euill be taken away.

Obiect. This difference commeth from the curse of the old Adam, from which we are exempt by Christ.

An. Then there shall be no difference betweene whordome and chastitie, truth and falshood.

Obiect. Take away wicked feare, and the spirit will command thee no wicked thing, so that thou careleslie and without feare dost suffer thy selfe to be led by him. An absurd maxime of the Anabaptists.

An. That is to denie Christ and the holy Ghost, not to follow them. The spirit is not the author of manslaughter or whoredome, but of loue and chastitie.

15 And whereas the Apostle in the description of repentance doth reckon vp seuen either causes, or effects, or parts, as, study, excuse, indignation, feare desire, zeale, reuenge, he doth that for good cause. For carefulnes, or studie ariseth of sorrow: excuse bringeth rather a purging than a trusting to the cause. Indignation wherewith the sinner fretteth inwardly. Feare is a trembling of the minde by reason of Gods vengeance which we haue deserued. Desire is diligence in our dutie, and readines to obey. Zeale is an heat wherewith we are inflamed to seeke the glory of God. Reuenge is the last: for the more rigorous we be to our selues, the better hope ought we to haue that God will be mercifull to vs. In this thing Bernard his admonition is profitable. Sorrow saith he for sinne, is necessarie, if it be not continuall*.

Seuen effects of repentance.

1
2
3
4
5
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7

Ser. 11 in Cant.

14 Now it may also be gathered what maner fruites the fruits of repentance be: to wit, three: godlines toward God, loue toward men, and in our whole life holines and purenes, and the more diligently a man doth examine his life by the rule of the law of God, the more certaine signes of his repencance doth he shewe: Notwithstanding it is very necessary, that they take their beginning from the pure fountaine of the hart*. And that done, that externall testimonies do follow*, which commend sincere repentance.

Fruits of repentance.

1 2
3

* Ioel 2, 13.
Iam. 4, 8.
* 2. Cor. 7, 11.

17 *Obiect.* A principall part of repentaunce as Ioel doth witnes, consisting in fasting, weeping, and in ashes*.

* Ioel 2, 12.

An.

Weeping and
fasting are not
necessarie in
repentance.

What it is to re-
pent in ashes &
sackcloth.

* *Mat. 11, 21.*
Luk. 10, 12.

1
Publike cop-
fession.

3
Private.

* *Psal. 51, 7.*

Repentance.
Ordinarie.
Extraordinarie.

1 2 3

The parts of the
Gospell.

* *Mat. 1, 13.*

1
2
3

An. Yea that which is there spoken of the conuer-
sion of the whole hart vnto the Lord, not of the renting
of the garments, but of the hart, is proper to repen-
tance: but as for weeping and fasting they are adioined
not as perpetuall or necessarie effects.

18 Let vs also adde that, that the name of repen-
tance is vnproperly applied vnto this externall profes-
sion, which is rather a confession of the fault with a
beseeching to haue the punishment and guiltines for-
giuen. So to repent in sackcloth and ashes is nothing
else but to testifie our displeasure, when God is angrie
with vs for greuous offences. But we must note that
there is a double confession, publike, where by condem-
ning our selues before God, angels, and the world, we
preuent the iudgement of God. For saith Paul, if we
should iudge our selues we shuld not be iudged of God*.
But it is not alwaies necessarie to make men witnesses
of our repentance. The other is priuate, whereby we do
confesse our sinnes onely before God, and it is a part of
true repentance which cannot be omitted: neither is it
onely necessary for that we confesse those sinnes which
we daily commit, but our greuous fals also*, and those
which seeme to be buried long ago. Furthermore we
must note that repentance is double, ordinarie, wherein
we must apply our selues continually; speciall and ex-
traordinarie, which doth as it were raise vp from
death those, which had either filthilie fallen, or giuen
ouer themselves to sinne through vnbrideled licenti-
ousnes or shaken off the yoke of God through a cer-
taine reuolting.

19 Furthermore if the whole summe of the Gospell
be contained in these two points, in repentance and re-
mission of sins, do we not see that the Lord doth there-
fore iustifie his freely, that he may also restore them to
true righteousness by the satisfaction of the spirit? For
Christ began his sermons thus. *The kingdome of God
is at hand: repent and beleue the Gospell. First of
al he declareth that the treasures of mercy are set open
in him. Secondly, he requireth repentance: lastly confi-
dence in Gods promises.

20 But

20 But as the hatred of sin, which is the beginning of repentance, setteth open to vs the first entraunce to the knowledge of Christ, who offereth himselfe to none but to poore afflicted sinners *: so must we induor towarde repentance, and apply our selues in it during our whole life, if we will abide in Christ. Therefore so long as we shall dwell in the prison of our bodie, we must continually wrastle with the vices of our nature, and so consequently with our naturall soule. Wherefore I suppose that he hath profited much, who hath learned to displease himselfe much: not that he may sticke fast in this mire, but rather that he may make haste to God, that being grafted into the death and life of Christ, he may continually meditate vpon repentance.

Hatred of sinne
is the beginning
of repentance.

* *Isa. 16, 1.*

* *Mat. 11, 5.*

He hath profi-
ted much which
doth much dis-
please himselfe.

21 Furthermore it is well knowne that repentance is the gift of God. Therefore the Church commendeth the benefite of God in that he gaue to the Gentiles repentance vnto saluation*. Also when the Apostle goeth about to exclude reuoltes from hope of saluation, he alleadgeth this reason *, that it is vnpossible that they should be renued vnto repentance: to wit, bicause when God renueth those whom he will not haue to perish, he sheweth a signe of his fatherly fauor: againe, he thundreth against the reprobate, with hardning them, whose wickednes is vnardonable. Which kind of punishment the Apostle denounceth to voluntary reuolters or Apostataes, who when they fall from the faith of the Gospell, do mock God, do opprobriously refuse his grace, do tread vnder foote the blood of Christ, yea and crucifie him a fresh so much as in them lieth.

Repentance is
the gift of God.

* *Act. 11, 18.*

Sinne against
the holy Ghost.
Heb. 6, 6.

22 But to discusse this more plainly, it is meete that we search out what that so horrible offence is which shall not be forgiven: I say that those sinne against the holie Ghost, which resist the truth of God of set purpose, with whose brightnes they are daseled, that they cannot pretend ignorance, and to no other ende, but that they resist. For Christ going about to expound that which he had said, addeth, he which shall speake a word against the son of man, it shall be forgiven him, but he which blasphemeth against the spirit, it shall not be forgiven him.

What it is to
sinne against
the holy Ghost

Quist.

What it is to
sinne against
Christ.

Quest. How can one blaspheme the sonne, but it shall also be against the spirit?

An. Those which stumble at the truth of God, which they know not, those which blaspheme Christ ignorantly, being indued with this * minde, that they will not quench the truth of God, being reuealed vnto them, and that they would not with one word hurt him whom they shal know to be Christ the Lord, they sinne against the father and the sonne. But as for those whose conscience is conuict, that that is the word of God which they impugne, they are said to blaspheme the holy Ghost: forasmuch as they wrastle against the inlightening, which is a worke of the holy Ghost*.

* Heb. 6, 10.

23 *Quest.* Why doth such feelee God vnappeasable?

* I. Ioh. 2, 19.

An. Bicause as Iohn auoucheth they were not of the elect, out of whom they went.

24 *Obiect.* This seemeth to be too hard, and contrarie to the clemencie of God, that those should not obtaine remission of their sins, which flie to craue the mercy of God.

* Heb. 9, 4.

An. The Apostle saith not that pardon shall be denied if they turne vnto the Lord: but he doth flatly deny that they can rise to repentance*, namely bicause they are smitten by the iust iudgement of GOD with eternall blindnes*, for their vnthankfulness.

* Zach. 7, 13.

Obiect. God should be contrarie to himselfe, who crieth by his prophet, that he will be mercifull so soone as a sinner shall conuert*.

* Ezech. 18, 20. 21.

An. But mans mind is not changed to good, vnlesse it be preuented by his grace.

Feigned repen-
tance.

25 *Quest.* If God be not pacified with feigned repentance, how did Achab obtaine pardon, and turne away the punishment which was denounced against him.

Note.
Why God spa-
reth hypocrites.

An. God doth sometimes so spare hypocrites, that notwithstanding his anger doth alwaies lie vpon them. And that is done not so much for their sake as for a common example. For in that Achab had his punishment mitigated, what profit gat he hereby, saue onely that he should not feelee it so long as he liued vpon the earth?

earth? The same may be said of Esau* and the Israelites*. Therefore God doth shew such examples of his inclination to pardon that thereby the godly may be encouraged to amend their liues, and that their pride may be the more greuously condemned, which stubbornly kicke against the pricke.

* Gen. 27, 28, 29.

* Psal. 78. 36.

Gods ready inclination to pardon.

CHAP. III.

How farre that is from the purenesse of the Gospell, whatsoever the Sophisters babble in their schooles, touching repentance, where confession and satisfaction are haudled.

THE Schoole Sophisters erre greatly in the definition of repentance, saying, that to repent is to lament the sinnes which are past, and not to commit such things as they may lament. They erre also when they diuide it into the contrition of the hart, the confession of the mouth, and satisfaction of the worke: for a man may be truely penitent without the confession of the mouth.

The definition of popish repentance.

The popish diuision of repentance.

2 Againe if those three be necessarie to obtaine remission of sinnes, nothing is more miserable or in worse case than we, who can neuer be fully perswaded of remission of sinnes. They make contrition the first point to obtaine pardon, and that they will haue to be perfect, but a man can neuer know certainly when he hath fully fulfilled this contrition in iust measure.

1 2 3

Popish contrition.

3 Furthermore, it should be the cause of remission of sinnes, which is manifestlie false as we haue taught.

4 Moreouer they will haue sinners to reckon vp all their sinnes before the Priest, which can neuer be, and it is contrarie to the Scripture.

Popish confession.

Obiect. The Lord sent the Lepers vnto the Priest*.

* Mat. 8. 4.

An. He sent them not to make confession. Who euer heard it spoken that the Leuiticall Priests were appointed to heare confession?

Luk. 5, 14.

Obiect. It was appointed in the Law of Moses, that the

the

* *Mat. 17, 8, 9.*
Sinne is spiritual
leprosie.

Ch. 3. The 3. Booke of Christian Instituts

the Priests should discerne betweene leprosie and lepro-
sie*. But sinne is spirituall leprosie.

An. All the Priesthoods are translated vnto Christ,
in him they are both fulfilled and ended: therefore
all the right of the Priesthoode was translated vnto
him*.

Quest. Why then doth Christ send the lepers vn-
to the Priests?

An. Least they should cauill that he brake the law;
which did command that he which was cured of his le-
prosie should be brought before the Priest, and should
be purged by offering of sacrifice.

* *Iohn. 21, 44.*
How Lazarus
was loosed.

5 *Obiect.* The Lord commandeth his Disciples
that they should loose Lazarus whom he had raised
from the dead*.

An. It was no more spoken to the Disciples than
to the Iewes that stood by: but what is this to con-
fession?

6 *Obiect.* Those which came to Iohns baptisme
confessed their sinnes.

* *Mat. 3, 6.*

An. Iohn preached the baptisme of repentance*.
Whom then should he haue baptised, but those which
confessed that they were sinners*.

* *Iam. 5, 16.*

Obiect. Iames will that one confesse his sins to ano-
ther.

An. He will haue one of vs to lay his owne weake-
nes in anothers bosome, that we may one giue counsell
to an other, one take pittie vpon an other, and one com-
fort another.

7 *Obiect.* The vse of confession was most ancient.

The law of In-
nocentius the
Pope abroga-
red.

An. There was no law made concerning it before
Innocentius the thirde time: which when it was made,
Nectarius bishop of Constantinople did reuerse.

8 Also this kind of Confession did greatlie mislike
euen Chrysostome, therefore let vs conclude that auri-
cular confession is absurd and contrarie to the word of
God.

True confession
before God.

9 But the true confession which is commanded vs
respecteth both God and man. The first is, that we con-
fesse our sins to God, that we may obtaine pardon, for-
asmuch

asmuch as it is the Lord who alone forgiueth, forgetteth, and blotteth out the same. He is the onely physition, the knower of mens harts, and he alone is priuie to their thoughts*.

* *Psal. 32, 5.*
51, 1.

10 After the secret confession which is made to God, followeth the voluntary confession which is made before men, so often as that is expedient either for gods glory or for our owne humbling. After this maner Dauid reprocued of Nathan, and pricked in conscience, doth confesse his sinne before God, and also before men. After this maner the people of Israell, hauing the Priest to say before them, did openly confesse their iniquities in the temple*.

2
To confesse
before men,

* *2. Sam. 12.*
Leuit. 12.

11 This kinde of confession ought to be ordinarie in the Church, and then to be vsed extraordinarie, if the people haue offended with any generall offence. Such was the confession which the whole people made, being guided by Esdras and Nehemias*. We vse that extraordinarie confession commended of God, and most profitable for vs, fitly, when we present our selues in the sight of God and of the Angels in euery holy assemblie.

Extraordinarie
confession,

Neh. 17.
Ordinarie confession,

Obiect. That is done in euery praier.

An. I grant, but if you consider how great our sluggishnes is, you will grant that it is a wholesome kinde of ordinance, if the christian common people be exercised by some solemne rite of confession vnto humilitie.

12 Furthermore, the Scripture alloweth to formes of priuate confession. One, which is made for our sake; whereto appertaineth that of Iames, That we confesse our sins one to another*. Another which must be made for our neighbours sake, to pacifie him, and to reconcile him vnto vs, if we haue offended or hurt him in any thing. For the vse of the former (though it be free) yet shall we more commodiously repaire to the pastors: yet there we must beware both of necessitie to reckon vp all faults, and that there be no tyrannie in the ministers, and in the people no superstition.

2
Two kinds of
priuate confession.

Iam. 5, 16.

1
For our sake,

13 Christ speaketh of the other in Matthew*. If thou offer thy gift at the altar, and there shalt remember,

1 2 3

2
* *Mat. 5, 23.*

For our neighbors sake.

Corinthians.

* 2. Cor. 3, 6.

* Mat. 18, 19.

Ioh. 20, 23.

1

2

3

A caution

There is no authority of the keies without the word.

Necessitie to reckon vp all faults.

Luk. 18, 13.

Ch. 4. The 3. Booke of Christian Institut.

ber, &c. Vnder this kinde is contained the confession of those which haue offended euen the whole Church. So was the man of Corinthus receiued againe to the communion, when he had shewed himselfe obedient to correction*.

14 In these three kinds of confession, the power of the keies taketh place*: either when the whole Church craueth forgiuenes with a solemne acknowledging of their offences: or when any priuate person, who hath by committing som notorious offence, offended the whole congregation, doth testifie his repentance: or when he which by reason of vnquietnes of his conscience doth need the helpe of the minister, doth disclose to him his infirmitie. But when we speake of the keies we must beware that we do not dream of any power separate from the preaching of the Gospell.

15 That which the Romish diuines haue dreamed of the vse and number of the keies, and of the power of binding and loosing, is so absurde, that it needeth no refutation.

16 For who is able as they will haue it, to reckon vp all his sinnes? Dauid crieth out, who shal vnderstand all his errors?

17 Therefore it is a butchery cruelly to vexe mens consciences with that which is vnpossible.

18 Moreouer that law, that a man must of necessitie reckon vp all his sins, shall either throwe men into despaire, or else it will make them hypocrites, hauing brought them from the true feeling of their sins, and so it shall make them ignorant of God and of themselues. We see that the Publicanes confession was very well framed, Lord be thou mercifull to me a sinner. As if he should say, what soeuer I am, I am a sinner.

Quest. Must I not then confesse all my sinnes? Is there no confession acceptable to God, vnles it be concluded in these few words, I am a sinner?

An. We must not onely endeavour in one word, to confesse our selues to be sinners, but also what manner vncleannes ours is, how great it is, and in how manie points, that the depth of mercy may swallow vp the depth

depth of sinne. Dauid said for good cause*: Lord cleanse me from my secret faults. *Psal. 19, 13.

Obiect. Sinnes are not remitted vnlesse we do constantly purpose with our selues to confesse the same; and the gate of Paradise is shut against him, which shall neglect the power to confesse which is offered him.

An. Yea at what time soeuer a sinner shall repent him of his sinnes from the bottom of his hart, I will put all his wickednes out of my remembrance saith the Lord*. He which dare presume to adde any thing to this word; bindeth not sins but the Lords mercy. *Ezech. 18, 23.

Obiect. There can no iudgement be giuen before the cause be heard.

An. These confessors doth rashlie and boldly challenge to themselues that power, who are made iudges of themselues.

Obiect. We haue the office of binding and loosing committed to vs. To binde and loose.

An. The Apostles knew not this power. And surely to know assuredly whether the sinner be pardoned or no, doth not appertain to the Priest, but to him at whose hands we craue absolution? Auricular confession is hurtfull.

19 Therefore let vs reiect auricular confession as pestilent and hurtfull to the whole Church.

Obiect. It causeth him which confesseth to be ashamed, that he may hereafter be more warie, and preuent the iudgement of God.

An. Yea we may euery where see, that by nothing men haue more liberty granted to sin, than when ha- uing confessed themselves to the Priest, being carelesse for making confession all the rest of the yeere, they neuer once sigh before God. Libertie to sin commeth from auricular confession.

20 *Quest.* Therefore the keies were giuen without cause*, was it then said in vaine, whatsoeuer ye shall loose vpon earth shall be loosed in heauen? Shall we make the word of Christ to be of none effect? *Matt. 13, 18.

An. Christ gaue this power to his Apostles whose neither vicars nor successors the shauelings are. Againe that was not done before they receiued the holy Ghost. To whom the keies were giuen.

Obiect. They haue the holy Ghost.

An. Why do they then loose those things which the Lord would haue bound, why do they bind those which he commanded to be loosed?

Power without
knowledge.

21 *Obiect.* They haue power without knowledge.

An. Knowledge is required to good vse.

Obiect. The saying of Christ is limited according to his deserts who is bound or loosed.

An. The Church pronounceth fornicators and adulterers, &c. to be bound, as those which are worthy to be bound. By the same word it looseth those whom it comforteth after they repent. Which cannot be done without knowledge and vnderstanding of the word of God.

1. Cor. 6. 9.

22 *Obiect.* The lawfull ministers of Christ shall stand no lesse in doubt, bicause they know not his faith, which confesseth his sinnes: but the priest doth onelic remit the sinne which he knoweth.

Absolution con-
ditionall.

An. The absolution is conditionall, that the sinner should trust, that God will be mercifull to him, so that he sincerely seeke the clensing of his sinnes in the sacrifice of Christ, and rest vpon the grace which is offred him. That generall rule of the master himselfe was wickedly dispised in poperie, Be it vnto thee according to thy faith.

Mat. 9. 29.

23 Therefore these things are preposterously wrested vnto auricular confession, which are spoken by Christ partly of the preaching of the Gospell, partly of excommunication.

Obiect. The authority and power to loose was giuen to the Apostles, which the Priests do exercise by remitting sinnes which they know.

True absolution

An. This principle is false: bicause absolution which serueth to faith, is nothing else but a testimonie of pardon, taken from the free promise of the Gospell. But the other which dependeth vpon discipline, appertaineth nothing vnto secret sins, but rather vnto example, that the publike offence of the Church may be taken away.

Obiect. Absolution doth alwaies accompany repentance.

An.

An. I grant: And therefore the Priest doth not then so much remit sinnes, as pronounce that they are remitted.

Obiect. He is absolved before the face of the Church, who had already obtained pardon before God.

An. That is vnfitlie drawn vnto euery mans priuate vse, which is appointed for common discipline, where the offence both of a more grieuous and also a known sinne must be taken away.

Obiect. Sinnes must be forgiven: but with enioining penance and satisfaction.

An. That is to halfe that which God hath promised wholly.

24 The whole sum tendeth to this ende, If they will make God the author of auricular confession, their vanity is reprooued, because this tyranny was brought in, when the world was oppressed with filthy barbarisme. The beginning of auricular confession.

25 They assigne the third place in repentance to satisfaction: they say that it is not sufficient for him which repenteth to abstaine from euils past, and to change his manners for the better vnlesse he make satisfaction to God for those things which are done. Popish satisfaction.
I 2
* 1of. 52, 3.
Col. 2, 14.
Th. 3. 5.

Obiect. Though God forgive the fault, yet doth he reserve the punishment.

An. What is remission but the free gift of libertie? What remission is.
Againe, Why is the word freely added but onely to take away all opinion of satisfaction? Last of all, if by the name of Christ we obtaine remission of sins*, what shall we neede satisfaction?

26 *Obiect.* We are receiued into the fauor of God by Christ in baptisme. After baptisme we must rise againe by satisfactions. The blood of Christ profiteth nothing, but so far as it is distributed by the keies of the Church.

An. Iohn saith farre otherwise, who saith, That Christ is both our aduocate with the father, and the propitiation for sinnes, and that sinnes are forgiven for his names sake*. For he is the onely Lamb which taketh away the sinnes of the world*: therefore we neede none other recompence or satisfaction. * 1. Joh. 3, 2, 12.
* Iohn. 1, 36.

Ch.4. The 3. Booke of Christian Institut.

27 We must here consider two things: The first that Christ his honor be kept to him vndiminished. Secondly, that mens consciences being fully certified of remission of sinnes may haue peace with God. Both of these are violate by the doctrine of satisfaction.

Obiect. After we be purged from originall sin, euery one of vs doth feel the efficacie of the passion of Christ to be made ours none other way, saue onely according to the measure of satisfactorie repentance.

An. So often as we fall we are called backe to the onely satisfaction of Christ.

Obiect. The grace of God woorketh alone in the first remission of sinnes: afterward if we belecue, our works worke together for the obtaining of the second forgiuenes.

An. Our iniquities are laid vpon Christ alone that in him they might be purged. For he alone is the propitiation for our sinnes, therefore God must not be appeased with our works. Againe the conscience will alwaies doubt whether God be appeased or no.

The veniall sins
of the papists.

28 *Obiect.* Certaine sinnes be veniall, and certaine mortall: for mortall sinnes, a great satisfaction is due: veniall sinnes are purged with more easie remedies, with the Lords praier, with holy water, with the absolution of the Masse.

An. That is to toy and mocke with God. Such a distinction of sin is contrary to the scripture, which pronounceth death to be the reward of sin*, and that the soule which shall sin is woorthy of death*.

Obiect. The sins of the faithfull are venial or pardonable.

An. Not bicause they do not deserue death, but bicause through the mercy of God there is no condemnation to those which are in Christ Iesus*.

Obiect. This is the paradox of the Stoickes touching the equalitie of sins.

An. It doth not follow that those sinnes are equal which are together mortall.

29 *Obiect.* The offence is forgiuen through the mercy of God, but the iustice of God doth require that the

Of the offence
and punishment
of sinnes.

* Rom. 6, 23.

* Exech. 18, 20.

* Rom. 8, 1.

the punishment should be paid.

An. The Scripture teacheth the contrarie. This is the testament which God hath concluded for vs in his Christ: that he will not remember our iniquities*. And in another place, If the wicked man shall depart from his iniquitie, I will put all his iniquities out of my remembrance*.

* Ier. 31, 34.
Ezech. 24, 27.

30 What had Christ done for vs, if the punishment should yet be required for sinnes? For when we say that he hath borne all our sinnes in his bodie vpon the tree, there is no other thing signified, but that he hath suffered the punishment and paine which were due to our sins.

1. Pet. 2, 24.
Ios. 5, 5.
Rom. 3, 24.

Quest. Will the Lord admit no recompence?

An. We will paie the calues of our lips*, namely, *Ose. 14, 3.* thankesgiuing.

31 *Obiect.* Dauid obtained pardon for his sinne, *Dauid.* and yet he is punished afterward with the death of his sonne*. *2 Sam. 12, 13.*

An. Such punishment is a correction, and not a punishment for sin: which two must be diligently distinguished. For there be two kinds of iudgements: the one of a iudge, such as the punishment of God is, when the punishment is ioyned with his indignation. The other of a father, which is properly called a correction or admonition. The sonne is beaten, and the seruant is beaten: but the seruant is punished as a seruant, because he hath offended. But the sonne is chastised as a sonne needing discipline.

Punishment of
the wicked.

2
Correction of
children.

32 Therefore the chastisement of the faithfull is a blessing of God, and a sure testimonie of Gods loue*. But what afflictions soeuer the wicked do suffer, it is depainted out vnto vs as the entrance into hell, from whence they behold their eternal damnation already a far off.

* Iohn. 3, 17.
Pro. 3, 11.
Heb. 2, 5.

Obiect. God is oftentimes said to be angry with his Saints, when he punisheth their offences*.

An. That is not referred vnto the purpose of God who doth punish, but vnto the vehement feeling of paine, which those suffer which abide his seueritie.

I sai. 12, 1,
Abac. 3, 2.
The anger of
God.

The whips of
the reprobate.

1.Sam.15,23.

1.Cor.11,32.

1.Pet.4,17.
Ier.25,29.

Why God did
chastise Dauid.

1 2

Deut.4,24.

What it is to re-
deem finnes.

*Prou.10,12.

How loue co-
uereth finnes.

Ch.4. The 3. Booke of Christian Institut.

33 Therefore when the reprobate are scourged with scourges of God, they are not therefore punished that they may returne to a better minde, but onely they try with their great euil, that God is a iudge and reuenger*. But the children are beaten with rods, not that they may thereby be punished for their finnes, but that they may thereby be brought on to repentance*.

34 The faithfull haue need to be furnished with these cogitations in the bitternes of afflictions. It is time that the iudgement begin at the house of the Lord, wherein his name is called vpon *. What should the children of God do, if they did beleue the seueritie of God which they do feelee, to be his vengeance?

Quest. Skilleth it nothing whether the paine be eternall or onely lasting for a time?

An. As well wars, famine, plagues, are curses of God, as the iudgement of eternall death.

35 Therefore we see plainly that after that God had forgiven the adulterie of Dauid, he chastised him, both for a common example, and also to humble him. In this respect the faithfull to whom he is mercifull, are daily subiect to the common miseries of this life.

36 *Obiect.* Daniel counselleth Nabuchadnezar to redeeme his sins with righteousness, and his iniquities with pitieng the poore*.

An. This word redeem, is referred rather vnto men, than vnto God. For it is all one as if he had said, Thou hast exercised O king, an vniust and violent gouernment, now in stead of thy vniust exactions, repay to the people iustice and mercy.

Obiect. Salomon saith that the multitude of sins is couered by loue*.

An. Not with God, but among men themselves. For the whole verse goeth thus, Hatred raiseth contentions: but loue couereth all iniquities: as if he shoulde say, They which hate one another, do one pull another in peeces: but those which loue together, do winke at many things, and do one forgive another many things.

Obiect. Sinne is cleansed by mercie and liberalitie.

An.

An. That is, they shal find God fauorable, who bidding adieu to their former wickednes, do turne to him by godlines and truth. So doth the apostle*, and Christ*
 expound them.

* Heb. 10, 14.

* Mat. 23, 25.

Luke. 7, 36.

37 *Obiect.* The woman had many sins forgiuen hir bicause she loued much*.

An. Hir loue was not the cause of the forgiuenes of hir sinnes, but the prooffe : bicause the Lord said, Thy faith hath saued thee.

38 Chrysostome writeth well in a certaine place*. Where mercy is required, examination ceaseth : where mercy is craued, iudgement doth not rage : where mercy is asked : there is no place for punishment : where mercy is, there is no question : where there is mercy, the answer is pardoned.

* Hom. 2, in Psal.

50.

Note.

Obiect. Augustine calleth the works of mercy, remedies to obtaine remission of sins.

Hom. 10 in Gen.

Eush. ad Laur.

An. He expoundeth himselfe in another place, The flesh of Christ, saith he, is the true and onely sacrifice for sins, not onely for those which are all blotted out in baptisme : but for those also which come vpon men afterward through infirmitie, for which we say daily, Forgiue vs our debt*.

* Mat. 6, 12.

39 And the old writers for the most part, called satisfaction, not a recompence to be rendred to God, but an open declaration, whereby they which had been punished with excommunication, did certifie the Church of their repentance, when they woulde be receiued to the communion. For there were certaine fastings appointed them, and other things wherby they should testifie that they were weary in deed and from their hart, or whereby rather they might blot out the remembrance of former things. And so they were said to make satisfaction not to God, but to the Church.

Ecclesiasticall satisfactions among those of old time.

August. Enchir. ad Laur. cap. 65.

CHAP. V.

Of the supplies which they do adde to satisfactions, namely, indulgences and purgatorie.

1 **F**urthermore from this doctrine of satisfaction flow indulgences. For they dream that that is by them
 What indulgences are,
 sup-

supplied, which is wanting in our owne ability to make satisfaction: so that they define them to be the dispensation or distribution of the merites of Christ and the martyrs, which the Pope doth deuide by his bulls.

The treasure of
the popish
church.

The pope is the
keeper of the
barne.

The great au-
thoritie of the
pope.

2 Hence commeth the treasure of the Church, which containeth the merites of Christ, and of his Apostles, and of his holy martyrs. The principall custodie of this barne is committed to the bishop of Rome, in whose power the distribution of so great goods is, so that he may bestow them of himselfe, and appoint to others the iurisdiction to bestow them.

Obiect. Indulgences make the blood of martyrs the meanes to wash away sins.

1. Iohn. 1, 7.

An. The blood of Christ, saith Iohn, purgeth vs from sinne.

Obiect. The satisfaction for sins is in the blood of the martyrs.

An. Christ, saith Paul, who knew no sin, was made sin for vs, that we might be made the righteousness of God in him.

2. Cor. 5, 21.

Obiect. Paul and other the Saints died for vs.

1. Cor. 1, 13.

An. Christ was crucified and died for vs.

Obiect. The sanctification which otherwise should not be sufficient, is made perfect by the martyrs.

Heb. 10, 14.

An. By one oblation Christ hath made perfect for euer those which are sanctified.

Obiect. The garments are washed in the blood of the Saints.

Apo. 7, 14.

An. Iohn saith, that all the Saints washed their garments in the blood of the Lambe.

Epist. 81.

* Psal. 116, 15.

Note.

3 Leo bishop of Rome writeth excellently to the Palestins against these sacriledges*. Although saith he, the death of many Saints was precious in the sight of the Lord, yet the death of no innocent hath beene the propitiation of the world. Iust men haue receiued and not giuen crowns: and the examples of patience issued from the fortitude of the faithfull, and not the rewards of righteousness. For their deaths were particular, neither did any pay anothers debt by his ende, seeing it was the Lord Christ alone in whom all were crucified,

cified, all dead, and all buried, and all raised againe.

Obiect. Paul saith*, I fulfill in my body those things which are wanting of the sufferings of Christ.

* Col. 1, 24.
What it is to fulfill the sufferings of Christ.

An. That is referred vnto the sufferings of Christ in his mysticall body, which is the Church.

Obiect. Peter and Paul should neuerthelesse haue obtained the crowne of victory if they had died in their beds. But in that they did strive to blood, to leaue that barren and vnfruitfull, doth not agree with the righteousness of God.

What profit the Church hath by the examples of martyrs.

An. The Church receiueth profit great enough in common, that it is inflamed by their triumphes, vnto zeale to fight.

4 *Obiect.* Paul affirmeth that he suffereth for the Church*.

* Col. 1, 24.

An. Not for the redemption of the Church, but for the edifieng and increase thereof. As he saith in another place, that he suffereth al things for the elects sake, that they may attain to the saluation which is in Christ Iesus*. Let vs heare what Augustine saith, *The sufferings of Christ in Christ alone as in the head: in Christ and the Church as in the whole body.

* 1. Tim. 2, 10.
* 1. Cor. 1, 16.
In Psal. 16.
Note.

5 Furthermore, who taught the Pope to include the grace of Christ in lead and parchment, which the Lorde woulde haue distributed by the worde of the Gospel*.

* 2. Cor. 5, 18.
1. Cor. 1, 17.
Fruits of purgatorie.

6 But this purgatory, which is the satisfaction, which is made after death, for sinne, by the soules of the dead, is inuented by curious rashnes without the worde of God. For as much as it maketh the crosse of Christ to be of none effect: it laieth an vntolerable slander vpon the mercy of God: it weakeneth and ouerthroweth our faith.

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7 *Obiect.* When the Lord auoucheth that the sin against the holie Ghost shall not be forgiven, either in this world or in the world to come*, he giueth thereby an inkling that certaine sinnes shall be forgiven in the world to come.

* Mat. 12, 32.
Mark. 3, 28.

An. When the Lord did cut off all the hope of pardon from such an heinous wickednes, he thought it not enough

enough to say, that it should neuer be forgiuen, but that he might the more amplifie it, he vsed a partition, wherein he did both comprehend the iudgement which euery mans conscience feeleth in this life, and that last iudgement also which shall be giuen openly in the resurrection.

* *Matt. 5, 25.*

Obiect. It is said*, Whence thou canst not come vntill thou shalt pay the vttermost farthing.

An. If the Iudge in this place do signifie God, and the Plaintife the Diuell, the Sergeant the Angell, the prison purgatorie, I will gladly yeeld vnto them. But if Christ doth shew in that place, into how many dangers they throw themselves, which do obstinately pursue the extremitie of the law, to the end he may more earnestly exhort those that be his vnto concord, I praie you where shall we finde purgatorie?

Phil. 2, 10.

& *Obiect.* Paul affirmeth that the knees of things in heauen, in earth, and vnder the earth, do bow to Christ. Therefore there be soules lieng in paine in purgatorie.

Bowing of the
knee.

An. In that place the apostle meaneth by the bowing of the knee, not the true worship of godlines, but that Christ hath Lordship granted him, vnder which all creatures must be brought. Euen the very diuels shall with terror know him to be their Iudge. Thus doth Paul himselfe interpret it in another place*.

* *Rom. 4, 10.*

Obiect. I heard euery creature which is in heauen, and which is vpon the earth, & which is vnder the earth and which is in the sea, and those things which are in them; I heard them al say, Blessing, and honor, and glory, and power*, be for euer and euer to him that sitteth vpon the throne, and to the Lambe.

* *Apoc. 5, 13.*

An. It is affirmed that the chiefe parts of the world, from the highest part of the heauen, vnto the very middle point of the earth, euen the creatures which are void of sense, do after their maner declare the glory of their creator.

* *1. Mach. 12, 19.*

43.

Obiect. What meaneth the booke of Machabees*.

An. That booke is not reckoned among the canonicall bookes. And therefore the author himselfe craueth

ueth pardon*.

* 2. Mach. 15. 36.

9 *Obiect.* The fire shall trie, saith Paul, what every mans worke is, and anone after, He himselfe shall be saved, saith Paul, but as by fire*. What fire is that if not the fire of purgatory, wherby the filthines of sin is wiped away, that we may enter into the kingdome of heauen being pure and cleane?

* 1. Cor. 3. 12.

An. He speaketh of fire by a similitude: that doth the word, as, declare. Therefore by fire we vnderstand that the inuentions of man, being not established by the word of God, can not abide the examination of the holy Ghost, but they shall by and by fall to the ground, and come to nought.

Fire put for the triall of the holie Ghost.

10 *Obiect.* It was a most ancient obseruation, and commonly receiued a thousand and three hundred yeeres ago, to pray for the dead.

Praier for the dead.

An. But by what word of God? By what reuelation? By what example?

Quest. Why durst they then do it?

An. They did therein suffer somewhat which is proper to man: and therefore it is not to be imitated.

Obiect. The fathers did celebrate the remembrance of the dead.

An. Least they should seeme altogether carelesse of them. But all the godly no lesse than the Prophets and Apostles and Martyrs, so soone as they be departed this life do enioy blessed rest. If their estate be such, what shall our praiers helpe them?

CHAP. VI.

Of the life of a Christian man: and first of all by what arguments the Scripture doth exhort vs thereunto.

1 **W**E said that it is the ende of regeneration, that in the life of the faithfull there appeere an agreement and consent betweene the righteousnes of God and their obedience; and that by this means they confirme their adoption, whereby they are receiued to be

The end of regeneration

Ch.6. The 3. Booke of Christian Institutt.

be sons. And although his law containe in it that newnes, whereby the image of God is restored in vs, yet because our slownes hath neede as well of many spurs, as also helps, it shall be good for vs to gather out of diuerse places of Scripture, a way how to order and frame the life, least they erre in their studie, who are delighted in repentance.

¹
The parts of a
Christian life.

²
The loue of
neighbour.

¹
* *Leuit. 19, 1.*

1. Pet. 1, 1. 10.

Psal. 34, 34.

15, 2, 24.

The end of
Gods benefits.

* *Mal. 1, 16.*

Eph. 5, 1. 26.

1. Iohn. 3, 3.

Heb. 10, 10.

Who they be
which are not to
be called Chri-
stians.

* *Eph. 4, 12.*

² Furthermore, this institution of the Scripture standeth chiefly vpon two parts. The first is, that the loue of righteousness, whereto we are otherwise not inclined by nature, be dripped into our minds. The other is, that there be a rule appointed vs, that may not suffer vs to erre in the studie of righteousness. The Scripture hath many reasons to command righteousness: the first is, that we be holy, both because God is holie, and secondly, because we are ioined with him, and are reckoned among his people*.

³ The other is, that we be made like to Christ: through whom we are returned into fauor with God. Therefore we haue a patterne of him set before vs, whose forme let vs expresse in our life. Herevnto are added the benefits of God, whereto if we be not answerable, it shall be a point of extreme vnthankfulness. God hath shewed himselfe a father toward vs, and let vs on the other side shew our selues children to him. Christ hath purified vs from filthines by his blood, let vs not pollute our selues afresh, he hath ingrafted vs into his bodie, let vs not sprinkle any spot or blot vpon vs: our head is ascended into heauen, let vs desire with the whole affection of our hart to come thither, laying away the affection of the earth. We are the temples of the holy Ghost, let vs not be profaned with filthines of sinne*. These are the best foundations to order and frame the life well.

⁴ Therefore they which haue nothing of Christ besides the bare title, are not to be called Christians. Because none haue any fellowship with Christ, saue those which haue gathered out of the word of the Gospell the true knowledge of him. But the Apostle denieth that any of those hath rightly learned Christ*, which is not taught that he must put on Christ hauing cast off the olde

olde man, which is corrupt according to the desires of error.

5 Neither is it required that the maners of a Christian man should breath out nothing but the absolute Gospel: which notwithstanding is to be wished, and toward which we must endeavour our selues. Otherwise all men should be excluded from christianitie, seeing there is in none Angelicall perfection: yea we are all found as yet a great way off: and many haue as yet gone smallie forward. What then? That marke is set before our eies The end of mans life. whereat alone let our studie aime, that we may go forward more and more, vntill we come to the very perfection: that hauing at length put off the infirmitie of the flesh, we may be receiued into the perfect fellowship of God.

CHAP. VII.

*The summe of a christian life: where is handled
the denying of our selues.*

1 **T**He first office of the faithfull is to giue their bodies a liuely sacrifice to God, holy, and acceptable to him*. Surely it is a great matter for vs to be consecrate to God, that we may neither thinke nor do any thing afterward, but onely to his glory. For that which is holy is applied vnto profane vses, not without doing injury to him. But and if we be not our own, but the Lords, it appeereth both what error is to be auoided, and to what end all the actions of our life are to be directed: namely, that neither our reason nor our will, beare the chiefe sway in our counsels. O how greatly hath he profited, who being taught that he is not his owne, hath depriued himselfe of the rule and gouernment of himselfe, to giue it to God. The duties of the godly.
* Rom. 12, 1.

2 The other followeth, that we seeke not the things which are our own, but those which are both agreeable to the will of God, and which serue to further his glory. This is that denial of our selues, which Christ euen from their first beginning of instruction doth so diligently giue in charge to his Disciples, which so soone as it hath The beginning of the denial of our selues.
What the denial of our selues is.
once

once taken roote in our mind, it leaueth no place either for pride or couetousnes, or other vices which are ingendred of loue of our selues.

*Th. 1, 17.

3 The same Paul elsewhere more plainly, though briefly, setteth down all the parts of a well ordered life*. The grace of God which bringeth saluation vnto all men, hath appeered, and teacheth vs, that denying vngodlines, and worldly lusts, we liue soberly, and godly, and righteously in this present world, waiting for the blessed hope and manifestation of the glory of the great God, and of our sauioar Iesus Christ, who hath giuen himselfe for vs, that he might redeeme vs from all iniquity, and purge vs to be a peculiar people zealous of good works.

The parts of a
christian life.

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4 In these words we see that the denial of our selues hath respect partly vnto men, and partly (and that chiefly) vnto God. Towards men the Scripture commandeth vs to performe two things, to wit, that in honor we preferre them before our selues, and that we employ our selues wholly and faithfully to procure their profit. We can not do these, vnlesse our mind be first emptied of naturall sense. For (such is the blindnes wherewith we runne headlong into the loue of our selues,) euery man thinketh with himselfe that he hath iust cause to set vp his combe, and to contemne all other men in comparison of himselfe. Therefore to the end this selfe loue which is bred in vs may be taken away, first let vs consider those vices wherewith we abound, according to the rule of the Scripture. Secondly, let vs know that those gifts whereof we are so proud, are not our goods, but the free gifts of God, that we may call all things to humilitie. Againe, we are commanded to reuerence and honor those gifts which we see in our neighbours: to winke at their vices: not that we may cherish and nourish them by flattery, but that we do not triumph against them for bicause of those vices, whom we ought to loue.

Selfe loue is
bred in vs.

1

2

A caution.

2

5 Now what an hard matter is it for a man to seeke the profit of his neighbor? Vnlesse thou depart from considering thy selfe, and do after a sort put off thy selfe, thou

thou shalt not preuaile, bicause loue seeketh not those things which be hir owne*. And it is an hard matter for vs to depart from our owne right of our owne accord, and to resigne it to another.

* 1. Cor. 13, 5.
Loue seeketh
not hir owne.

6 Furthermore, that we be not weary of wel doing, there must be another thing added, which Paul putteth downe*, that loue is patient, and is not prouoked. The Lord commandeth to do good to all men in generall, a great part whereof are most vnwoorthy, and also our enemies. For the image of God is to be considered in all men, to which we owe all honor and loue. But in those which are of the household of faith, the same is more diligently to be considered, in as much as it is renewed and repaired by the spirit of Christ.

* 1. Cor. 13, 4.
Loue is patient.

The imge of
God is a great
argument of
bountifulnes.
Gal. 3, 10.

7 Therefore this mortification shall then onely take place in vs, if we fulfill the duties of loue. And he doth fulfill them not which doth all the duties of loue, but which doth them with a sincere affection of loue. He shall do it if he put vpon him that mans person whom he seeth need his helpe, and doth in like sort pity his estate, as if he himselfe did feelee it: that he may be moued with the feeling of mercy and compassion, to helpe him, as if it were his owne case. For how great soeuer we be, we are debtors to our neighbors.

When mortifi-
cation taketh
place in vs
which doth the
duties of loue.

8 That we may the more easily accomplish the second part of the deniall of our selues, which respecteth God, it is needfull that in seeking the commodities of this life, resigning both our selues and all that we haue, to be gouerned by the Lords pleasure, we deliuer vp the affections of our hart to be ramed by him. We desire riches and all worldly things, we flie from pouertie and afflictions: notwithstanding let vs not desire any other way to prosper, but by the blessing of God. Let vs praise the Lorde in prosperitie, euen as well as in aduersitie.

What parte
specteth God.

9 Therevpon it shall follow, that we shall neither seeke wicked meanes to waxe rich, neither shal we waxe hard through immoderate desire of earthly things, neither be discouraged if all things fall not out as we would wish, So Dauid doth professe himselfe to be like a child

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that

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What is the rule
of godlines.

Ch. 8. The 3. Booke of Christian Institues.

that is weaned, that he may giue himselfe to be gouerned by God*.

10 Neither ought the godly minds to haue that quietnes & tranquillitie consisting onely in this point: but it must needes be extended also vnto all casualties. This is the rule of godlines, to belecue that the hand of God alone is the gouernor and guider of both estates, and that the same doth not runne headlong with rash and vnadvised force, but that it doth according to most ordinate iustice, distribute to vs good things, and also euill things.

CHAP. VIII.

*Of the bearing of the crosse, which is a part
of deniall.*

The Christian
crosse.

*Matt. 16, 14

The cause of
the crosse.

Heb. 1, 8.

The first fruit
of the crosse is
that our weak-
nes may ap-
peare.

Inuocation fol-
loweth humili-
ation.

*Psal. 30, 7.

Rom. 5, 3.

Whereby the
hope of the
faithfull is con-
firmed.

1 **B**Ut a godly mind must yet ascend higher, to wit, that euery one take vp his crosse*. For those whom the Lord hath adopted, must prepare themselues vnto an hard life, and a life replenished with diuerse kinds of miseries. Thus will God exercise those which are his: beginning with his first begotten sonne, he persecuteth this order toward all his owne children. The Apostle assigneth the cause, bicause we must learne obedience by those things which he suffered for vs.

2 Furthermore, we must lead our life vnder a continuall crosse, for many reasons, First, that we may the more easily beate downe arrogancie, whereby we attribute too much to our owne strength, and that it may more easily appeere how great our weakenes is. Being thus humbled, we learne to craue helpe of the power of God, which alone maketh vs stand vpright vnder the burthen of afflictions. Dauid prooueth by his owne example, that that is most profitable euen for the most holy men*.

3 The same doth Paul teach, that tribulations ingender patience, and patience triall. For the faithfull perceiue that that is true which God hath promised, when they stand patiently: thereby also their hope is con-

confirmed, to looke for hereafter the truth of God, which they haue tried.

4 The Lord hath also another end for which he punisheth those that be his, that he may trie their patience, that he may teach them obedience. Not that they are able of themselves to performe obedience, but that the graces of God may be made manifest in his saints. From whence these speeches came, that God tempted Abraham, and had prooffe of his godlines*. For faith, saith Peter, is tried by tribulations, as gold is tried in the furnace by fire.

2
That their patience may be tried.

5 And yet we do not see how necessary obedience is for vs, vnlesse we therewithall consider how great the wantonnes of our flesh is to shake of the yoke of God, so soone as it hath beene but a little while tenderly handled. For the same befalleth it which we see in stubborne horses, which if they be well fed, and stand idle a few daies, they can not afterward be tamed, they are so stout of stomack: God complaineth that the same befell the people of Israell*.

Why God tempteth those that be his.

* Gen. 22, 1. 12.

1. Pet. 1, 7.

A similitude.

* Deut. 32, 15.

6 Furthermore, our most gentle father hath need not onely to preuent our infirmitie: but also oftentimes to correct our faults which are past, that he may make vs obey him as we ought. Therefore so often as we are punished, let vs by and by call to mind the life which we haue led before. So we shal find that we haue done some thing which deserueth such correction, and that we are therefore punished, least with this world we be condemned*.

3
To correction,

* 1. Cor. 11, 8, 32.

Prou. 3, 11.

Heb. 12, 8.

7 Furthermore, that is a singular comfort, when we suffer persecution for righteousness sake*. For then we ought to bethinke our selues of how great honor the Lord vouchsafeth vs, in that he doth giue vs this particular marke of his warfare. And this commeth to passe not onely when we suffer for defence of the Gospel, but also when we are troubled for any defence of righteousness.

4
To suffer for righteousness sake.

* Mat. 5, 10.

Acts. 5, 41.

8 Therefore, seeing that the Scripture doth abundantly comfort all those either shames or calamities which we suffer for defence of righteousness: we are to

vnthankfull vnlesse we receiue them ioifully from the hand of the Lord, especially seeing this kind of crosse is most proper to the faithfull, wherby Christ will be glorified in vs.

The kind of crosse most proper to the faithfull.

* 1. Pet. 4. 11.

2. Cor. 4. 8.

The conflict of faith.

* Iob. 17. 20.

Mat. 5. 4.

9 But Paul hath finely described the conflict which the faithfull do suffer against the natural feeling of sorrow, in these words, * In al things we are put to distresse, but we are not made sorrowfull: we labor, but we are not forsaken: we are cast downe, but we perish not. Therefore to beare the crosse patiently, is not vtterly to become like blocks. For Christ mourned and wept at his owne, and at other mens aduersities. * Yea they are called blessed which mourne*.

10 These things are spoken to this end, that godly minds may be called backe from despaire, least they vtterly renounce the studie of patience, bicause they can not put off the natural affection of sorrow. For the scripture giueth to the holy ones the praise of patience, when they are so troubled with the hardnes of aduersitie, that they are not discouraged nor throwen downe: they are so pricked with birternes, that they be also deliuered with spirituall ioy. They are so pressed with sorrow, that being comforted with the comfort of God, they receiue comfort againe. They will alwaies conclide thus, The Lord would haue it so: therefore let vs follow his will.

The difference betweene the patience of the Philosophers and that of Christians.

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11 By that which is said, it appeereth what difference there is betweene the patience of Philosophers and Christians. For the Philosophers bring none other reason, but bicause it must be so. For it were vaine to striue against the streame. But Christians consider a far other thing in the will of God: namely, first iustice and equitie, then the care of our saluation: therefore we must willingly suffer whatsoever God will.

CHAP. IX.

Of the meditation of the life to come.

The end of tribulation.

1 **A**Nd with what kind of tribulation soeuer we be distressed, we must alwaies haue respect to this end:

end: that we acquaint our selues to contemne this present life, and that we be raised vp therby to thinke vpon the life to come. And bicause God doth know that we are too much set vpon the loue of this world, he vseth this most fit meane of the crosse, to shake off our sluggishnes, least we sticke too fast in that loue.

2 For betweene these two there is no meane, either we count the earth vile, or else it holdeth vs fast bound with an intemperate loue of it. Therefore if we haue any care of eternitie, we must diligently apply our selues in this, that we get our selues out of these euill fetters.

Two extremes
to be fled.

¹ ²
A similitude,
A caution.

3 But let the faithful acquaint themselves with such contempt of this life, as may neither ingender hatred thereof, nor vnthankfulness toward God. For this life, howsoeuer it is full of miseries, is notwithstanding reckoned among the blessings of God, which are not to be despised.

¹ ²
This life is the
blessing of God.

4 Therefore whatsoeuer is taken away from the wicked loue of it, ought to be added to the desire of a better life. Those thought most truly, who thought it the best not to be born, and the next to die quickly. For being destitute of the light of God, what could they see in this life which was not vnhappy and miserable? But they did all things without profit. But the faithful which haue the knowledge of true religion, will say, If heauen be our countrey, what other thing is the earth but exile? If it be the chiefe felicitie to enioy the presence of God, is it not a miserable thing to want it? Therefore this life in comparison of the life to come, is easily contemned: but we must neuer hate it, saue onely in as much as it keepeth vs subiect to sinne. Therefore if it become vs to die and liue to the Lord, let vs leaue the terme of life and time of death to his pleasure: yet so that we be inflamed with desire thereof. And let vs despise this life in comparison of the immortalitie to come, and let vs wish to forsake it so often as it shall please the Lord, bicause of the bondage of sinne.

It had been better
for the wicked
either not
to haue beene
borne, or to die
quickly, than
to liue.

Rom. 7, 22.
Phil. 1, 25.
Note.

5 And this is like to a monster, that in steede of that desire of death, many are so afraied of it, that they

Death is not to
be feared.

quake when they heare any mention made of it.

Obiect. But there is nothing which doth not desire to continue.

An. Therefore we must haue respect vnto the immortalitie to come, where we shall haue a stable condition, which is no where to be seene here*. The Lord fettereth a firme argument of perfect ioy from hence: Reioice saith he, and lift vp your heads: for your redemption draweth neere*,

6 For if the faithfull be in this life as sheepe appointed to be slaine, that they may be made like to Christ their head: surely they were in a most miserable case, vnlesse they did raise and lift vp their head aboue all earthly things, where the Lord shall wipe away all their teares*. This is righteousnes, as Paul witnesseth*, to grant release to those which are vniustly troubled. Therefore I will conclude in one worde: the crosse of Christ doth then onely triumph in the harts of the faithfull, ouer the diuell, the flesh, sinne, and the wicked, if they turne their eies toward the power of the resurrection.

CHAP. X.

How we must vse this life, and the helpes thereof.

The vse of
earthly goods.
Necessaries of
life.

Things which
delight
A caution.
2. Cor. 7, 31.

1 BY such introductions the Scripture doth well instruct vs, what is the right vse of earthly goods. For if we must liue, we must also vse the necessary helpes of life. Neither can we auoide euen those things which seeme rather to serue for pleasure than necessitie. Notwithstanding we must vse a meane, that we may with a pure conscience vse them, whether for necessitie or delectation. For if we must passe through the earth as pilgrimes, no doubt we must vse the good things therof so farre as that they may rather helpe than hinder our course.

2 Therefore let this be a principle, that the vse of Gods gifts swarcth not, when it is referred vnto the end

end appointed of God, for God hath created all things for our good, and not to our destruction. Now if we consider to what end he hath created food, we shall find that he ment to provide not onely for necessitie, but also for delectation. So in apparell comelines, in hearbes, trees, and fruits, besides diuers vses, we haue diuersitie of taste, colour, smell and shapes.

The end of food

3 Notwithstanding on the other side we must diligently preuent the lust of the flesh, which vnlesse it be brought in order doth by and by breake out. First of all it shall be bridleed with one bridle, if we set downe that all things are therefore created for vs, that we may know the author thereof, and giue him thanks for his tender kindnes toward vs.

A caution,
The wantonnes
of the flesh.

4 But there is no certainer way than that which is made to vs by the contempt of this present life, and by the meditation of heauenly immortalitie. For therevpon follow two rules: the first is, that those which vse this world, be so minded as if they did not vse it*. Secondly, that they do no lesse patiently abide penurie, than moderately suffer abundance. For those which are much occupied about the body, are for the most part negligent in caring for the soule.

The first rule
touching abun-
dance.

* 1. Cor. 7, 31.

5 The other rule is, that those whose substance is not great, do know how to suffer want and scarcitie patiently, that they be not carefully mooued with immoderate desire of riches. For he which will blush when he weareth a simple garment, will glorie in a gorgeous. Therefore let all those endeavor themselues to come to this point, who haue a desire to liue godlily, that they may learne by the example of the Apostle*, to be full, and to be hungry: the third rule setteth downe, that we must giue an account of that which is committed vnto vs, and as it were of our stewardship, euen to God, who alloweth none other distribution of goods, but that which is ioined with loue.

The other rule
touching pe-
nurie.

* Phil. 4, 12.

3. rule of loue
toward a mans
neighbor.

6 Last of all, that is to be noted, that the Lord commandeth euery one of vs in all the actions of his life, to looke vnto his vocation, least through foolish vnadvisednes, or a wauering conscience, all things be turned

4. We must haue
a respect to our
calling.

tophie turuy. And from this we shal haue excellent comfort, bicause there shall be no worke so vile and base, which (if thou do onely obey thy vocation) shall not shine in the sight of God.

CHAP. XI.

Of the iustification of faith : and first of the definition of the name and thing.

What Christ
hath done for
vs.

I WE haue already declared diligently enough, that the onely helpe which is left for men being accursed by the law, to recouer saluation, resteth in faith. Againe, we haue shewed what faith is, and what fruits it bringeth forth. The summe was this, that Christ who is giuen to vs, is laid hold on by faith, by partaking of whom we reape a double fruite : to wit, that being reconciled to God through his innocencie, we may haue him now in steed of a Iudge to be a most merciful father in heauen : secondly that being sanctified by his spirite, we may giue our selues to holines and purenes of liuing. We haue spoken sufficiently of regeneration. And now we must speake of iustification, which maketh the principall stay of vpholding religion.

¹
What it is to be
iustified before
God.

²
By works.

³
By faith.

What iustifica-
tion is.

¹
²

² He is said to be iustified before God, who is both counted iust by the iudgement of God, and is accepted for his owne righteousness sake. For as iniquitie is abhominable before God, so also a sinner. Therefore where sin is, there is the wrath and vengeance of God : and he is iustified which standeth before God by the name of a iust person. He is iustified by works, in whose life is found such purenes and holines, as deserueth the testimony of righteousness before the throne of God. He is iustified by faith, who being excluded from the righteousness of works, doth lay hold vpon the righteousness of Christ by faith, wherewith being clothed, he appeareth before God as iust. So that we interpret iustification to be that accepting, whereby God receiuing vs into fauor, doth take vs for righteous : and we say that the same is placed in our forgiveness of sinnes, and in the imputation of the righ-

righteousnes of Christ*.

3 Also to iustifie, in the scripture doth signifie nothing else, but to absolue from guiltines him, which was accused, as if his innocencie were approoued.

* Luk. 7, 21. &

16, 15.

Gal. 3, 4.

Rom. 5, 29.

Rom. 8, 26.

Act. 13, 38.

4 And if we omit to contend about the word, if we looke into the thing it selfe, there shall no doubt remain. For Paul by the word Accepting, meaneth iustification*. We are appointed vnto adoption by Christ, according to the good pleasure of God, to the praise of his glorious grace, whereby he hath accounted vs acceptable, or in fauor.

Accepting.

* Eph. 1, 5.

Rom. 3, 24.

5 *Obiect.* Christ is one with vs and we againe are one with him. Wherefore as righteousnes is essentiallie in Christ, so is it in vs, and yet not imputed or free but essentiall.

An. We vse with Christ the secret power of his spirite, not that the essence of Christ is poured out into our essence. How we are vnited in Christ,

Obiect. Not onely Christ, but also the father and the holie Ghost do dwell in vs, therefore we are substantially in God.

An. We must consider the maner of dwelling: namely that the father and the spirit are in Christ, and like as the fulnes of the Godhead dwelleth in him, so in him we possesse God wholly. What is ment by dwelling.

6 *Quest.* Doth God leaue those whom he iustificeth such as they were by nature, without changing them from their vices?

An. Righteousnes and iustification cannot be separated. Therefore whomsoeuer God receiueh into fauor, he doth also endow them with the spirit of adoption, by whose power he reformeth and fashioneth them according to his owne image, that they may liue godly and holily. Righteousnes & iustification are not separate.

7 *Obiect.* Faith doth not iustifie of it selfe, but in as much as it receiueh Christ.

An. I grant: For God doth properly iustifie by Christ, who is giuen vs to be our righteousnes and sanctification*. But we compare faith to a vessell: because vnlesse being emptie, we come with the wide open mouth of * 1. Cor. 1, 3. A similitude.

of the soule to craue the grace of Christ, we are not capable of Christ.

Obiect. Faith is Christ.

A similitude.
Faith an instrument.

An. As the pot is the treasure. For faith is the only instrument to receiue righteousness in Christ, who is the material cause, author and minister.

8 *Obiect.* By the ministry of the external word the internall is receiued. Therefore Christ being God and man is made vnto vs righteousness in respect of his godhead and not of his manhood.

An. He is made vnto vs righteousness, as he is man the mediatur: and that which was from euerlasting, cannot conueniently be said, to be made to vs.

* Ios. 51, 10.

Obiect. The Lord shall be our righteousness*.

An. He speaketh of Christ who being God reuealed in the flesh, is made our righteousness.

9 *Obiect.* This worke of iustifieng doth by his excellencie exceede the nature of man, and therefore it cannot but be ascribed to the diuine nature.

An. I grant.

Obiect. Therefore the diuine nature alone doth iustifie vs.

Christ doth
iustifie as he
is man.

An. It doth not follow: for although Christ could neither by his blood purge our soules, nor appease the father by his sacrifice, nor deliuer vs from guiltines, vnlesse he had been very God: yet it is certaine that he did all these things according to his humane nature. For we are iustified by the obedience of Christ*, and he did no otherwise obey, but as he tooke vpon him the nature of a seruant: therefore we haue righteousness giuen vs in his flesh.

* Rom. 5, 19.

Obiect. We are depriued of the gifts of God vntill Christ be made ours. Therefore the essential dwelling of Christ in vs, maketh vs to haue essential righteousness.

An. That is a spirituall coniunction, and not a grosse mixing of Christ with the faithfull. Therefore we do not behold him a far off without our selues, that his righteousness may be imputed vnto vs, but bicause he hath vouchsafed to make vs one with him, therefore we reioice

ioice that we haue the societie of righteousness with him.

Obiect. By Christ, saith Peter, we haue precious and more great promises giuen vs, that we should be made partakers of the nature of God. 2. Pet. 1, 4.

An. Iohn expoundeth that of the last comming of Christ; that we should then see God as he is, bicause we shall be like to him. 1. Ioh. 3, 2.

11 Obiect. It is an absurd thing to say that the word Iustifie is a law tearme, so that it is all one as to absolue, seeing that we must be righteous indeed. To iustifie is a law tearme.

An. God doth iustifie both by acquitting or by absolving, and also by pardoning, wherevpon Paul saith, God was in Christ and reconciled the world to himself, in not imputing sinnes to men*. Also Dauid describeth righteousness without workes thus: they are blessed whose iniquities are forgiven. 2. Cor. 5, 21.
* Psal. 32, 1.
Rom. 4, 7.

Obiect. It is contrarie to God and his nature, to iustifie those which do indeed continue wicked.

An. The grace of iustification is not separate from regeneration, though they be distinct things. And God doth so begin regeneration in the elect, in whom there remaine alwaies some remnants of sin, and doth so proceed during the whole course of their life, that they are alwaies subiect to the iudgement of death before his iudgement seat. But he iustificieth* them not in part, but freely, that they appeere in heauen, as clothed with the puritie of Christ. * Rom. 8, 33.

12 Obiect. Christ is made to vs wisdom, which agreeth onely to the eternall word. Therefore neither is Christ as he is man righteousness. 1. Cor. 1, 30.

An. The onely begotten sonne of God was alwaies indeede his eternal wisdom, but that which he had of the father hath he reuealed vnto vs, namely the treasures of wisdom and knowledge*, and so the saieng of Paul is not referred vnto the essence of the son of God, but vnto our vse, and it is well applied to the humane nature of Christ. * Col. 2, 3.

Obiect. Light shined in darknes before he tooke flesh vpon him,

An.

John. 8, 12.

An. Yet the light was hid vntill such time as Christ came forth in the nature of man being the sunne of righteousness, who doth therefore call himselfe the light of the world.

Obiect. The power of iustifieng doth surpasse both angels and men.

An. Neither doth iustification depend vpon the woorthines of any creature, but vpon the ordinance of God. For if the Angels would satisfie God, they shall do nothing. But this was proper to the man Christ who was made subiect to the Law, that he might redeem vs from the curse of the Law.

Obiect. They which place saluation in the death of Christ alone, make two Gods, in denieng that we are righteous by the righteousness of God.

Our righteousness and life is onely in the death and resurrection of Christ.

Phil. 2, 13.

An. That which we haue in Christ doth come from the grace and fauour of God: also that righteousness which Christ giueth vs is the righteousness of God. We grant: but we hold stedfastly that we haue righteousness and life onely in the death and resurrection of Christ.

Obiect. That is properly called righteousness, whereby we are moued to do good, But God worketh in vs both to will and to do*. Therefore we haue righteousness nowhere else.

An. God indeed reformeth vs by his spirit vnto holines of life, and righteousness, but mediately by his sonne, with whom he hath left all the fulnes of the holy Ghost, that by his abundance he might supply the need of his members.

Obiect. Christ himselfe was iust by the righteousness of God: bicause vnlesse the will of his father had moued him, he himselfe would not haue satisfied the office committed vnto him.

* Rom. 3, 23-25
5, 19.

An. Paul saith, that Christ hath giuen vs saluation* to shew his owne righteousness.

Papists.

13 *Obiect.* Righteousnes is compounded of faith and works.

Phil. 3, 8.

Faith & works.

An. These two do so differ, that if the one stand, the other must needs be ouerthrowne. Paul counteth al but doun, that he may win Christ*, and that he may finde in

in him, not hauing his owne righteousness which is of the law; but that which is by the faith of Iesus Christ, righteousness which is of God through faith.

Obiect. Paul speaketh of the works which men do before they be regenerate, such as were the Iewes. But there is a far other respect to be had of spirituall works. *Spiritual works.* For they be fruits of regeneration.

An. In the comparison of the righteousness of the law, and the righteousness of the Gospell, which he maketh*, he excludeth all maner works with what title soeuer they be adorned. For he teacheth that the righteousness of the law is, that he obtain saluation which shal performe that which the law commandeth: and that this is the righteousness of faith, if we beleue that Christ died and rose againe.

* Gal. 3, 11, 12.
Rom. 10, 5, 9.
The righteousness of the law.

15 *Obiect.* The doers of the law are iustified before God. *Rom. 2, 13.*

An. We are all of vs far from the keeping of the law: therefore the works which should be most auailable to iustifie vs, helpe vs nothing bicause we haue them not.

Obiect. Faith is a certaintie of the conscience in looking for at Gods hands a reward for deserts. Also the grace of God is not the imputation of free righteousness, but the holy Ghost to the study of holines. *The righteousness of faith.*

16 *An.* When the scripture speaketh of the righteousness of faith, it leadeth vs to a farre other thing, to wit, that being turned away from the beholding of our works, we may looke onely vnto the mercy of God, and the perfection of Christ.

17 Furthermore we must diligently note, that there is some relation between faith and the Gospell: bicause faith is said therefore to iustifie, bicause it receiueth the saluation, and imbraceth righteousness offered in the Gospell: and whereas it is said to be offered by the Gospell, thereby is excluded all consideration of works: which Paul sheweth most plainly in two places. *The relation betweene faith & the Gospell.*

Rom. 12, 5.
Gal. 3, 12.

Obiect. Then the righteousness which we haue by our owne industry and will is reiected.

An. The law profiteth nothing by commanding bicause there is none that can fulfill it*.

* Rom. 7, 14.

at And

No man is iustified by the law.

Ch. 11. The 3. Booke of Christian Institue.

18 And it is manifest that no man is iustified by the law: bicause the iust shall liue by faith. But the law is not of faith: but the man which shall do these thinges, shall liue in them*. Therefore the Gospell differeth therein from the law, bicause it doth not tie righteousness to works, but placeth it in the mercy of God alone. Hence commeth it that the inheritance is free, bicause it is receiued by faith: and faith leaneth wholie vpon the mercy of God without any helpe of works.

19 *Obiect.* The scripture affirmeth no where that a man is iustified by faith alone.

An. A man is said to be iustified by faith without works, therefore by faith alone: which the word Free, doth declare. Bicause it is not of faith, faith Paul*, vnlesse it be free.

Obiect. Without the workes of the law, namely the ceremoniall law.

An. When Paul saith: He which shall do shall liue*, He is accursed which shall not fulfill all things: He doth not there speake of ceremonies.

20 *Obiect.* We are iustified by faith alone which worketh by loue, so that righteousness resteth vpon loue*.

An. I grant, that faith which is effectuell thorowe loue doth iustifie, but it doth not take the force of iustifying from that loue, but bicause it bringeth vs into the fellowship of the righteousness of Christ, like as fire doth not burne with his light, but with his heat.

21 Furthermore let vs know that that righteousness of faith is nothing else, but the reconciliation with God, which consisteth in remission of sinnes alone. For those whom God embraceth are made righteous by no other means saue onely in that they are purified, hauing their blots wiped away through remission of sinnes. And such righteousness may in one word be called remission of sinnes

22 Which thing Paul teacheth most plainly*: God was in Christ and reconciled the world to himselfe, by not imputing to men their faults, but he hath committed vnto vs the word of reconciliation. Also he which knew

*Rom. 3, 22, 24.

*Gal. 3, 10, 12.
Deut. 27, 16.

*Gal. 5, 6.

Faith is effectual
through loue.

A similitude.

What the righteousness of
faith is.

*1. Cor. 5, 19, 12.

knew no sin, was made sin for our sakes, that we might be made the righteousness of God in him.

23 Whervpon it followeth that by the onely meane of Christs righteousness, we obtaine to be iustified before God.

Obiect. Therefore a man is iustified by faith because it layeth hold vpon the spirit of God whereby a man is iustified.

An. He is void of his owne righteousness, who is taught to seeke for righteousness without himselfe: Therefore we haue righteousness onely by that title, because we are made partakers of Christ, seeing that we possesse all his riches together with him.

CHAP. XII.

*That we may be thoroughly perswaded of free iustification,
we must lift vp our minds vnto the tribunall
seate of God.*

I BUT we speake not of the righteousness of mans Court, but of the heavenly iudgement seate. We must lift vp our mindes thither, if we will inquire after true righteousness with fruit: how we may make answer to the heavenly iudge when he shall call vs to an account: with whose brightnes the starres are darkened: with whose strength the mountaines are molten, whose iustice the very Angels cannot endure*. Let him sit to examine mens works: and who can appeare assured before his throne*? Yea if any man should fulfill the law, he could not so stand to the examination of the righteousness of God which surmounteth all our senses.

*Read the booke
of Iob.*

**Psal 130.3.
Iob, 15. 15.*

2 Hither, hither must we lift vp our eies, that we may learne rather to tremble, than vainely to triumph. That befalleth our soule toward God, which befalleth our bodie toward the visible heauen. For the sight of the eie so long as it continueth viewing things which are neere vnto it, it sheweth of what force it is: but if it be directed toward the sunne being too much damped with the brightnes thereof, it feeleth no lesse weakenes in be-
holding

A similitude.

holding it, than strength in viewing earthly thinges. Therefore Christ saide to the Pharisees, that which is high among men, is abhominable with God*. Let vs say with Dauid: Enter not into iudgement with thy seruant, for no man liuing shall be iustified in thy sight.

* Luk. 16, 13.
Psal. 143, 2.

* Aust. lib. 3. ad
Bonifac. cap. 5.
Bern. Serm. 16.
super Cantic. &c.

3 Neither are such examples extant in the Scriptures only, but al godly writers also shew that they were alwaies of this minde*.

All the godly, saith Augustine, who grone vnder the burden of this corruptible flesh haue one hope, that we haue one mediator Iesus Christ the righteous, and he is the propitiation for our sinnes. And Bernard saith, And indeed where shall the weake haue safe and firme rest and security saue onely in the wounds of the Sauour. The more safely do I inhabite there, the more mightie he is to saue.

A similitude.

4 This is the onely fortresse of safety, wherin exercised consciences may safely rest, when they haue to deall with the iudgement of God. For those stars which shine most cleerely in the night season, do loose their light and brightnes when the sun ariseth: what do we thinke shal become euen of the most rare innocencie of men, when it shall be compared with the purenes of God? For there shall be a most strait examination: first bicause God shall pearce euen into the most hidden cogitations of our harts*. The diuell the accuser shall vrge vs, who is priuie to all our wicked deeds: the externall pompe of good works shall nothing helpe vs there. Hypocrisie shall fall downe flat being confounded. For that which is commonly counted righteousness, is before God meere iniquitie.

* 1. Cor. 4, 5.

Examination.

The beholding
of our miserie.

* Pro. 21, 2.
16, 3.

5 Let vs come downe from beholding the perfection of God, to view our selues without flatterie. For it is no maruell if we be so blind in this point, seeing no man doth beware of pestilent flattering of himselfe. Euerie mans way is right in his owne eies*. In another place, all mans waies seeme cleane in his owne eies. But if we call backe our conscience vnto the iudgement seate of God, euery man shall appeere before God, to be rottennes, a worme, abhominable and vaine, drinking iniquitie

ry as water. For who can make that cleane which is conceiued of vncleane seed*? Thus farre ought the streightnes of this examination to go, vntill it haue brought vs, that we be fully and thoroughly throwen downe, and haue by that meanes prepared vs to receiue the grace of Christ.

6 This is the true way to humble our selues, that being altogether emptie and poore, we may giue place to the mercie of God. For it is not humiliation if we thinke that any thing remaineth in vs. Saluation is prepared, but for the humble people*. And that is perfect humilitie, not that modestie for which men are commended, but submission vnfained of a mind thoroughly throwen downe with the feeling of his owne miserie and pouertie. For so is it described in the word of God*.

7 And Christ represented in the Publicane the true image of humilitie*, who standing a farre off, and not daring to lift vp his eies toward heauen, praieth with many teares: Lord be mercifull to me a sinner. On the other side, he setteth before vs an example of arrogancie in the Pharisee. Therefore the hart or breast is open to receiue mercie, if it be emptie of his owne worthines. Therefore doth Christ preach the Gospel to the poore, he biddeth those which labor come to him*, he calleth not the iust, but sinners*.

8 Therefore if we will giue place to the calling of Christ, let vs abandon both arrogancie, and also securitie: that being readie we may make hast vnto Christ, that being emptie and hungry, we may be filled with his good things. Bicause euery man doth so much hinder the bountifulnes of God, as he doth rest in himselfe.

CHAP. XIII.

That there must be two things obserued in free iustification.

1 **W**E must specially respect two things: first that the Lordes glory remaine to him vntouched and vndiminished: and that our consciences haue a calme

* Iob. 15, 16. &
14. 4. & 2, 20.
The way to sal-
uation.

True humilia-
tion.

* Psal. 18, 28.

* Zeph. 3, 11.
Ies. 60, 2. & 5, 7.
Luk. 18, 13.

* Luk. 18, 13.

* Luk. 16, 11.
* Mat. 11, 28.
Mat. 9, 13.

Arrogancie and
securitie are
two plagues.
Note.

Two things in
iustification,

1 2
3

O I

calme

calme tranquillitie before his iudgement seat: that shall be obserued, if he alone be known to be iust, and to iustifie him which is of the faith of Iesus Christ. Bicause so long as a man hath any thing to say for himselfe, so long there is somewhat taken from the glorie of GOD. Let the knowledge of our owne iniquitie be added: whereby being beaten downe we may flie vnto Christ in whom we may reioice and triumph*.

Note.

* 1. Cor. 1, 13.

Rom. 2, 19.

2 So it is indeed: we do neuer truely glory in him vnlesse we be throughly spoiled of our owne glory*.

Obiect. He doth not glory, who without arrogancie doth recognize his owne righteousness.

The end of iustification.

An. Such estimation breedeth confidence, and confidence glorying. Therefore let vs remember that in the whole disputation of righteousness, we must haue respect vnto this end, that the praise thereof remaine sound and whole to the Lord. For no man can challenge to himselfe euen the very least iote of righteousness, without sacrilege.

Whence peace of conscience doth come.

3 Whereas we set downe in the second place, that the conscience cannot otherwise be kept before God, vnlesse free righteousness be giuen vs by the gift of God: let vs alwaies remember that saying of Salomon, Who will say: I haue clenfed my hart; I am purified from my sinne? there is no man surely which is not drenched in infinite filthines. He shall haue no quietnes of conscience thereby, but shall rather be tormented with the terror of hell. He shall profite nothing by deferring or driuing of. By works commeth doubting, and at length desperation, when euery man for himselfe accounteth how much he oweth, and how vnable he is to pay. Lo now faith is extinguished and oppressed: for to doubt and despaire, is not to beleue.

* Pro. 20, 9.

Desperation commeth by works.

4 Againe, the promise should be void: for if the accomplishment thereof depend vpon our merite, when shall we come to this point to deserue the goodnes of God? Moreouer, that second member followeth vpon the former: for the promise shall be fulfilled to none but to those which shall beleue it. Therefore if faith be fallen, there remaineth no force of the promise. Therefore the

the inheritance is of faith, that it may be according to grace, to establish the promise: for it is abundantly confirmed when it resteth vpon mercy alone: because mercy and truth are knit together with a perpetuall knot*. Therefore seeing that faith doth lay hold vpon Christ alone, it followeth that he is not without cause called the king of peace, and our peace, which appeaseth all the troubles of the soule. If the meanes be demanded, we must come vnto his sacrifice.

Mercie & truth
are ioined to-
gether.

* Psal. 119, 76.

Ios. 9, 6.

Eph. 2, 4.

5 For Paul denieth that there is any peace or quiet ioy left to mens consciences, vnlesse it be set downe that we are iustified by faith, which is a thing altogether passiue to iustification, bringing nothing of ours to win Gods fauor: but we receiue that of Christ which we want.

Rom. 1, 5.

Rom. 8, 45.

Psal. 23, 4.

CHAP. XIII.

*What maner of beginning iustification hath, and
the continuall processe thereof.*

1 **T**HAT we may more easilie discusse what maner righteousnes man may haue during the whole course of this life, let vs make a fourefold degree. For men are either indued with no knowledge of God, as idolaters; or being entred by the sacraments, they deny God not with their mouth but in their deeds: or they are hypocrites: or being regenerate, they meditate vpon true holines. In the first, when they are to be iudged by their naturall gifts, there shal not be found one sparke of goodnes from the crowne of the head vnto the sole of the foote.

What manner
righteousnes
man hath.

1

2

3

4

1. Naturall ido-
laters.

2 *Obiect.* What excellent gifts soeuer are seene in the vnbeleeuers they are the gifts of God: as in Titus and Traianus iustice, moderation, equitie: in Vespasian continencie.

* Ier. 17, 9.

Gen. 8, 21.

3 *An.* Neuerthelesse that is true which Augustine writeth, that all those which are strangers from the religion of God, howsoeuer they be counted woonderfull for the opinion of vertue which men haue of them, are

Ch. 14. The 3. Booke of Christian Institut.

not onely woorthie of no reward, but rather of punishment: bicause they pollute the pure gifts of God with the filthines of their hart.

Obiect. They are Gods instruments to preserue societie.

Why the works
of the wicked
be no good
works.

An. Notwithstanding they do most wickedly execute these good works of God: bicause they are kept from doing euil not with any sincere desire of goodnes, but by ambition, by the loue of themselves, or by some sinister affection.

* 1. Ioh. 5, 12.

4 Furthermore Iohn saith, that there is no life without the sonne of God: Therefore as for those which haue no part in Christ, how great soeuer they be, whatsoeuer they do or go about, they go forward notwithstanding vnto destruction, and vnto the iudgement of eternall death, forasmuch as they cannot please God being destitute of faith*.

* Heb. 12, 6.

The miserie of
man is knowen
by the grace of
God.

5 The thing shal appeere more plainly, if the grace of God be set against the naturall condition of man as contrary. The Scripture crieth that God findeth nothing in man, wherby he may be mooued to do good to him, but that he doth preuent him with his free goodnes. For what can a man that is dead, do to recouer life? But when he doth inlighten vs with the knowledge of himself, he is said to raise vs vp from death, and to make vs a new creature*.

* 1. Ioh. 5, 25.
Eph. 2, 4.

Ies. 59, 15.

Iustification is
the beginning
of loue.

* Rom. 5, 6.
Col. 1, 21.

1. Ioh. 4, 10.
Ose. 14, 5.

6 So soone as Isaias hath described the vniuersall destruction of all mankind, he doth excellently adde afterward the order of his restoring*. If the couenant of God which is our first ioining with God do rest vpon the mercy of God, there is no foundation left for our owne righteousness. For if iustification be the beginning of loue*, what righteousness of works do go before it?

7 Vnder this sort are comprehended the second and third order of men. For the vncleanness of their conscience argueth that they are both of them vnregenerate by the spirit of God. Againe, there is in them no regeneration, bicause no faith, without which there is no iustification. What can sinners then bring forth, which

which are estranged from God, but that which is execrable in his iudgement?

Hag. 2, 12.

8 Therefore hypocrites and such as keepe wickednes inwrapped in their hart, do in vaine studie to bring God indebted to them by their works. For they shall more and more prouoke him*, seeing the sacrifices of wicked men are abhominable before God*.

Ier. 1, 13.
Prou. 15, 8.

9 Now let vs see what righteousness those haue whom we haue placed in the fourth ranke. Let vs grant that they are reconciled, iustified, mortified, sanctified by the grace of Christ, that they walke in the waies of the Lord through the guiding of the holy Ghost, yet let them not be puffed vp, there remaine remnants of imperfection which may minister argument of humilitie. There is none so righteous which doth good and not sinne*. Then what maner righteousness shall they haue?

4. The works of the regenerate.

* 1. King. 8, 46.

13 Againe, although it might be, that we might haue some works which might be pure and perfect, yet one sinne is sufficient to extinguish al the remembrance of our former righteousness, as saith the Prophet, and whereto also Iames agreeth*, He which offendeth in one is made guiltie of all.

* Ezech. 18, 24.
Jam. 2, 10.

11 Therefore we must stand stoutly in these two: that there was neuer any work of any godly man, which if it be examined by the sharp iudgement of God, was not damnable. Secondly, if any such be granted, yet being corrupted with sinnes, it looseth his grace. And this is the chiefe point of our disputation.

12 *Obiect.* Good works are not of so great value by inward dignitie, as that they are sufficient to obtaine righteousness, but this that they are of so great value, is of grace accepting them. Againe, so long as we liue, the faultes which are committed, are recompenced with works of supererogation.

The popish works.

An. That which you call accepting grace is nothing else, but his free goodnes, whereby the Father embraceth vs in Christ: when as he clotheth vs with innocencie, and accounteth the same ours, that by the benefit thereof he may take vs for holy, pure, and innocent.

What accepting grace is.

That no works
of man do
please.

13 If these things be true, surely no good works can make vs acceptable to God of themselves, nay nor please him, saue onely inasmuch as man, being clothed with the righteousnes of Christ doth please God, and obtaine remission of sinnes. For God hath not promised the reward of life to certaine works: but onely pronounceth, that he which doth these things shall liue: setting downe a curse for those which shall not abide in all things. Therefore all the righteousnes of men being gathered on one heape, cannot be sufficient to make recompence for one. That doth the sinne of Adam prooue.

2
Works of super-
erogation.

* *Luk. 17, 10.*

14 And to boast of works of supererogation, how doth it agree with that which is commanded, that when we haue done all things which are commanded vs, we say that we are vnprofitable seruants*, and that we haue done no more than was our dutie to do. To say before God, is not to dissemble or lie, but to determine with thy selfe, that wherof thou art certaine.

15 *Obiect.* Paul did yeeld of his owne right, which he might if he would haue vsed: neither did he onely employ vpon the Corinthians so much as he ought of dutie: but he bestowed vpon them paines freely, beyond the bounds of his dutie.

An. He did this least he should haue beene a stumbling blocke to the weake: but not that he might do somewhat of supererogation for the Lord. Bicause al our works are due to the Lord, as the proper possessions of bondmen.

Confidence and
glorieng are
plagues.

1
2
* *Psal. 143, 2.*
Ies. 45, 29.
61, 3.

1. The efficient.
2. Materiall.
3. Formall.

* *Iob. 3, 16.*

16 Therefore we must driue away two plagues in this point: the first, that we put no confidence in the righteousnes of works. Secondly, that we ascribe no glory to them. When confidence is once gone, glorieng must needs be packing also*.

17 Furthermore, if we respect the foure kinds of causes, we shall find none of them to agree to works in the establishing of our saluation. The efficient is the mercy of our heauenly Father: the materiall is Christ with his obedience: the formall or instrumentall is faith. And these three doth Iohn comprehend in one sentence*:

So

So God loued the world, that he gaue his onely begotten sonne, that euery one which beleeueth in him may not perish, but haue euerlasting life*. The finall cause is 4. Finall the declaration of Gods righteousness, and the praise of his goodnes, as Paul witnesseth*. Therefore seeing we *Rom. 3, 23. see all the parts of our saluation to be thus without vs, what cause is there why we should now haue any affiance in works, or glory in them?

18 *Object.* But holy men do often make mention of their innocencie and integritie.

An. That is done two waies: either by comparing their good cause with the euill cause of the wicked, they thereby conceiue sure hope of victorie: not so much for commending of their owne righteousness, as for the iust and deserued condemning of their aduersaries. Or else bicause euen without comparing themselues with other, when they record them selues before God: the cleannes of their owne conscience bringeth them both some consolation and also confidence. But when they are busie about the grounding and establishing of their saluation, they set their cies vpon the goodnes of God alone.

Why holy men made mention of their righteousness.

1

19 Therefore when holy men confirme their faith by innocencie of their conscience, and take and gather thence matter of reioicing, they do nothing else but call to mind by the fruits of their calling, that they are adopted by the Lord into the place of children*: not that they place in them any foundation of their righteousness and saluation.

*Prou. 14, 26.

Gen. 14, 40.

1. King. 20, 3.

20 The selfe same thing doth Augustine shew in a few words*, I commend not the works of mine hands, I feare least when thou shalt looke into them, thou find more sinnes than merits, but I say, despise not the works of thine hands: behold thy worke in me and not mine owne worke. If thou shalt see mine, thou condemnest it, if thine thou crownest it. Bicause whatsoeuer good works I haue, they are of thee. He setteth downe two causes, why he dare not boast of his works before God: first bicause if he haue any good works, there he seeth nothing which is his owne: secondly, bicause euen that

*In Psal. 137.

Note.

1

2

is oppressed with the multitude of sins.

21 *Obiect.* The good woorks of the faithfull are the causes for which the Lord doth good to them.

Election is the
beginning of
grace.

An. The cause wherby God is mooued to do good to those that be his, is not then handled, but onely ordinary dispensation. Bicause God by heaping graces vpon graces, taketh occasion by the former to adde the latter, that he may omit nothing which may serue to the enriching of his seruants: and so by this means he persecuteth his liberality, yet so that he will alwaies haue vs to respect the free election which is the fountaine and beginning.

CHAP. XV.

That those things which are boasted of the merits of works, do overthrow as well the praise of God in giuing righteousness, as the certainty of saluation.

Whether good
works deserue
fauor.

1 **W**E haue alreadie dispatched that which is chiefe: that a man is iustified by the mercy of God alone, by the communicating of Christ alone, and therefore by faith alone, and not by works. It remaineth that we discusse this question, that howsoeuer works are not sufficient to iustifie a man, yet whether they do not deserue fauor at Gods hands?

Merit.

2 Surely whosoever he were that first applied merit to mens works compared with Gods iudgement, he prouided very euill for the sinceritie of faith.

Obiect. The ancient writers of the Church did euer where vse it.

An. Would God they had not ministred matter of errour to their posteritie by the abuse of one little word.

* Exod. 36, 22, 32.

* Luk. 17, 20.

3 The Scripture doth shew what all our works deserue, when it denieth that they are able to abide the sight of God, bicause they be full of vncleannes*, again what if we should fulfill the Law? we are vnprofitable seruants*.

Obiect. The Lord doth call those good works which he

he hath bestowed vpon vs, ours, and doth not onely testifie that they are acceptable in his sight, but that they shall also haue a reward.

An. He doth it for this cause, that we may be encouraged by so great a promise, and that we may not be weary of well doing, and that we may be thankfull indeed to God for so great bountifulnes.

Obiect. If works be of God, then are they good.

Works are good
as they are of
God.

An. They are good as they are of God: but man polluteth and defileth by his vncleannes those works which were good.

Quest. How then do they please God, and are not vnprofitable to the doers of them?

An. Not bicause they deserue this, but bicause the goodnes of God doth of it selfe set this price vpon them.

4 *Obiect.* Mercy will make place for euery one, according to the merit of his works*.

* Eccle. 16, 14.

An. It is thus in Greeke, for euery one shall find according to his works.

Obiect. With such sacrifices men merit at Gods hands, saith the Apostle*.

* Heb. 13, 16.

An. There is nothing else in the Greeke, but that such sacrifices do please God, & are acceptable to him.

Obiect. Good works do merit those graces which be giuen vs in this life: but eternall saluation is the reward of faith alone.

An. Isaias doth shew that the increasings of the faithfull are the gifts of his owne free goodnes*.

* Isai. 51, 1.

5 Paul teacheth in many places, that we haue the fulfilling of all good things in Christ*: and nothing of our selues.

* 1. Cor. 1, 3.

Eph. 1, 4.

Col. 1, 14.

Iohn. 10, 28.

6 *Obiect.* Morall works make men acceptable to God, before they be ingrafted into Christ.

An. But the Scripture saith, that they are all in death which possesse not the sonne*: and againe, Whatsoeuer is done without faith is sinne*.

* 1. Iob. 5, 12.

* Rom. 14, 23.

Obiect. Christ deserued for vs the first grace: now it standeth vs vpon not to be wanting to the occasion offered vs.

An.

* 1. Ioh. 5, 12.

* Ioh. 5, 24.

* Rom. 3, 14.

1. Ioh. 3, 23.

Eph. 2, 6.

Col. 1, 13.

An. O impudencie! as if Christ did onely set open the way to saluation. Would God they did but tast what these sayings meane. He hath life, which hath the son*. Whosoever beleeueth is past from death to life*, and such like*.

7 *Obiect.* A man is iustified by faith which is formed, bicause good works haue from faith to be auailable to righteousness.

An. That is to name faith in mockage, and to steale from God the praise of good works.

Free will.

Obiect. The principall cause is in good works, and yet free will is not excluded, by which commeth all merit.

* Eph. 2, 10.

In good works
nothing is of our
selues.

An. The Apostle saith, that we are the workmanship of God, created vnto good works, which he hath prepared, that we should walke in them*. Therefore seeing there commeth no good from vs, vnlesse we be regenerate, and regeneration is of God, there is no cause why we should challenge to our selues one ounce in good works.

* 2. Ioh. 1, 8.

1. Pet. 4, 3.

1. Tim. 2, 20, &c.

8 That is most plainly shewed by many testimonies of Scripture*. Whereupon we conclude, that men are not iustified before God by works: but we say, that all those which are of God are regenerate and made a new creature, that they may passe from the kingdome of sin, vnto the kingdome of righteousness: and that by this testimonie they make their calling sure, and are iudged as trees by the fruits.

A similitude.

CHAP. XVI.

*The refutation of those slanders wherewith the papists
indeuor to burthen this doctrine, and to bring
it in contempt.*

Obiect.

1 **B**Y the iustification of faith good workes are destroyed.

An. Yea they are rather established. Bicause we dreame not of a faith that is void of good works, or of iustifi-

iustification which is without these. Notwithstanding we place iustification in faith, and not in works.

There be no works good without faith.

2 *Obiect.* Mens minds are brought from the desire of well doing, when we take from them the opinion of deseruing.

An. If men must be pricked forward, no man can vse sharper goads than those which are set from the end of our redemption and calling. For it were vnseemly sacrilege, if being once cleansed, we shoulde defile our selues with new filthines, and so profane the holy bloud of Christ.

Heb. 9. 13.
Luk 1. 74.
Rom. 6. 6. 18.
Tu. 2. 11. &c.

3 *Obiect.* God shall giue to euery man according to his works.

How euery man shall be rewarded according to his works.

An. That is a kind of exhortation, which the scripture doth oftentimes vse, that he may omit no way that may encourage vs.

4 *Obiect.* Men are inuited to sinne, when we hold free forgiuenes of sinnes.

An. We say that remission of sinnes is of so great estimation, that it can not be recompenced with any good of ours, and that therefore it could neuer be gotten, vnlesse it were free. Furthermore, to vs it is free, not to Christ, who paid so deere for it. Therefore men are admonished that so often as they sin, they do so often shed his most pretious bloud, so much as in them lieth. Ought not they which do heare these things to be more afraid of sinning, than if it were said that sins are wiped away by good works?

Remission is free to vs, not to Christ.

A pricke to pricke vs forward to do good.

CHAP. XVII.

The reconciling of the promises of the Law and the Gospell.

Quest.

1 IF good works do not iustifie, to what purpose serue the promises of the Law?

* Deut. 7. 12.
Ier. 7. 33.

An. God maketh promise to none but such as are perfect obseruers of his law, which are no where to be found. Therefore all mankind by the law remaineth in danger

danger of the curse.

2. *Obiect.* By this meanes all the promises of the law should be void of effect, and vaine.

* Gal. 3, 16.

An. It is true, vnlesse the goodnes of God did helpe by the Gospell, when it assigneth Christ alone, when he setteth Christ for the fulfilling of righteousness.

3. *Obiect.* That is repaid to the works of the faithfull, which God promised in his law to the followers of righteousness.

Why our works
be acceptable
to God.

An. But in that repaieng or rendring, we must alwaies consider the cause, which winneth fauor for our works. And it is threefold: the first, that God turning away his eies from beholding the works of his seruants, doth embrace them in Christ, and reconcile them to himselfe by the comming of faith onely betweene without any helpe of works. The second is, that he extolleth works, of his fatherly goodnes, without esteeming their worthines, to this honor, that he maketh some account of them. The third, that he receiueth the same with pardon, not imputing their imperfection. Therefore grace is the cause of repaieng.

4. *Obiect.* God is no acceptor of persons, but in euery nation he which doth righteousness, is accepted of him.

There is a double
accepting of
persons.

An. There is a double accepting of persons. First, such as man is by nature, God findeth nothing in him, wherewith he may be inclined vnto mercy, sauing onely miserie.

* Act. 10, 31.

Obiect. The praiers and almes deedes of Cornelius came into the sight of the Lord*, therefore man is prepared by good works to receiue grace.

An. Cornelius was already illuminate by the spirit of wisdom, and also sanctified, who was a follower of righteousness. Therefore he had from the grace of God those things which in him did please God, as it is said. Therefore seeing all men are lost by nature, and God would not haue them lost, surely that accepting doth not respect mans righteousness, but it is a pure token and prooffe of Gods goodnes toward miserable sinners.

5. The second accepting whereof Peter maketh mention,

mention, is that, whereby the faithfull after their calling are approoued of God, euen in respect of their workes, bicause the Lord cannot but loue those good things which he worketh in them by his spirit. Cornelius was freely accepted before his good works could be accepted.

6 And to the ende these things may be the better vnderstood, we must marke, whether the promises be of the law or the Gospell. For they must not be taken in one and the same sense. The promises of the law do alwaies promise a reward vpon condition, if we shall do. But the promises of the Gospell do rather shew what manner persons God his seruants be, which haue receiued his couenant in good earnest, than expresse the cause why God doth good to them.

7 *Quest.* Why then haue good works the title of righteousness giuen them, and why is it said that a man is iustified by them *?

An. They iustifie if they be perfect works: and we are too blame that they are not such.

Obiect. It is said, And that shall be your righteousness before God, to restore to the poore that which was giuen you to keepe. Luke saith, that Zacharias and his wife walked in the righteousness of the Lord. If righteousness come by works, then is that false that we are iustified by faith onely.

An. We grant that the commandements of the law are called righteousness, and that the absolute obedience of the law is righteousness: and that the name of righteousness is also attributed to the workes of the saints, if we respect the law: but if we respect the men which do them, they haue not the name of righteousness for one worke, In many things we sinne all, and that by that worke, which is corrupt in some part by reason of imperfection.

8 *Obiect.* We are not iustified without faith: neither are we iustified by it alone: works fulfill righteousness. For faith was imputed to Abraham for righteousness*, that notable fact of Phinees is imputed for righteousness*,

The promises
of the law.

* *Deut.* 6, 25. &

24, 13.

How good
works do iu-
stifie.

Psal. 106, 30.

Luk. 1. 6.

* *Rom.* 4, 3.

Gen. 15, 6.

* *Psal.* 106, 30.

Iudg. 25, 7.

Deut. 26, 26.

An.

How faith doth
iustifie.

* Psal. 32, 1.

Psal. 112, 1.

Psal. 14, 12.

Psal. 1, 1.

* Lam. 1, 12.

* Mat. 5, 3.

* Rom. 4, 3.

9 *An.* A man is not counted righteous for one or two good works, neither yet for many: because he which offendeth in one is guiltie of all: neither is there found any worke which is in all respects pure. And faith alone doth iustifie by laieng hold vpon Christ our righteousness. In that place Phinees is counted righteous before men, who praised his fact, not before God.

10 *Obiect.* As Dauid saith, Blessed are they whose iniquities are forgiven*. So on the other side, Blessed is the man that feareth the Lord*: which taketh pittie vpon the poore; that hath not walked in the counsell of the wicked, * &c.

An. That which Paul saith is most true*, that blessednes consisteth in remission of sins. For because those vertues, shall neuer be in man in such sort that they can be acceptable to God of themselves, it is prooued that man shall alwaies be miserable, vnlesse he be rid out of the miserie by forgiveness. For man hath neuer such vertues in him in such sort that they are therefore approoued of God.

Obiect. They are termed iust by reason of their holines of life.

An. But they do more seeke after righteousness than fulfill the same, such righteousness must giue place to the iustification of faith, whence it hath that which it is.

11 *Obiect.* Iames teacheth in plaine words, that both Abraham was iustified by works, and that all we likewise are iustified by works, and not by faith alone*.

An. Iames speaketh of a dead faith, but we of the liuely: the faith of the deuils is handled in that place, but we entreat of the faith of the faithfull.

12 There is another fallacie in the word Iustified. Because it is said there that Abraham was iustified, that is, counted iust before men in respect of his works: but we speake of iustification before God*.

13 *Obiect.* The doers of the law are iustified and not the hearers*.

An. It is true if any man fulfill it.

14 *Quest.* Why then do the faithfull so boldly offer their righteousness to be examined by the iudgment of

* Lam. 2, 12.

1

* Rom. 4, 3.

2

of God, and why do they couet to haue sentence giuen ^{* Rom. 2, 13.} of them according to it*?

An. We are to consider two things therein: first they bring not all their whole life, but some speciall cause in- ^{* Psal. 7, 9. & 27, 1 & 18, 21. & 26,} to iudgement. For Dauid saith in another place*, If ^{1.} thou shalt marke iniquity, who can abide it? Enter not into iudgement with thy seruant*. Againe they do not challenge to themselves righteousness in respect of the righteousness of God, but in as much as they compare themselves with the wicked. So Dauid said to Saul, Let the Lord render to euery man according to his righteousness and truth*.

15 *Obiect.* Salomon saith, that he which walketh in his integritie is iust. After which maner Ezechiel reporteth that he shall liue which shall do iudgement and iustice*.

An. But let one of the children of Adam come abroad with so great integrity: if there be none they must either perish in the sight of God, or else they must flie to the fortresse of mercy: but the Lord after he hath once receiued men into the couenant of grace, he doth not examine their works as they deserue, but doth kisse them with fatherly kindnes.

Obiect. The Apostle wisheth so great perfection to the faithfull, that they may be blamelesse and vnre- ^{* Eph. 1, 4. 1. Thes. 3, 23.} prooueable in the day of the Lord*.

An. All the godly must in deed aime at this marke and striue to come vnto it, but bicause the best maner of this present life is nothing else but a going forward, we shall come to that marke then onely, when being vn- clothed of the flesh of sinne, we shall be wholly ioined to the Lord.

CHAP. XVIII.

That the righteousness of works is ill gathered of the reward.

Obiect.

1 **G**od shall render to euery man according to his works*.

* Mar. 16, 29.
2. Cor. 5, 10.
Rom. 2, 6.
Job. 5, 29. & 4.

An.

Degrees and
steps to salua-
tion.

An. The maner of speaking doth rather shew the order of following, than the cause. For the Lord doth finish our saluation by these degrees of his mercy, when he calleth the elect vnto himselfe, hauing called them doth iustifie them, hauing iustified them, doth glorifie them.

Obiect. It is said to the faithfull, that they worke out their own saluation*.

An. That is done when by applying themselves in doing good works, they meditate vpon eternal life. But the Lord is said both to begin and to finish*.

2 The kingdome of heauen is not seruants wages, but childrens inheritance: which they alone shall enioy which are adopted of the Lord to be his children*.

Obiect. God sware to Abraham, Bicause thou hast done this thing, and hast not spared thine owne sonne, I will blesse thee, and will multiply thy seed*.

An. He had receiued the promise before the commandement was giuen. Therefore he deserued not the blessing by his obedience.

3 *Obiect.* The Lord doth either deceiue or mocke vs, when he saith that he rendereth that for reward to our works, which he had giuen freely before works.

An. He doth not mocke vs. Bicause he will haue vs exercised by good works to thinke vpon the giuing of those things which he hath promised, & to run through them, that we may come to the blessed hope which is set before vs in the heauens, the fruite of the promises is rightly assigned to them, vnto the ripenes whereof they bring vs: Therefore let vs say with Peter*, eternall life is the reward of faith.

4 Therefore when the Scripture calleth eternall life the reward of works, it doth it not to set forth the dignitie of our works, as if they deserue such a reward: but that it may succour our weakenes which it doth otherwise exercise with so many griefes, whiles we liue here.

5 *Obiect.* God who is a iust iudge will once giue to those that be his the crowne of righteousness*.

An. To whom should he giue a crown as a iust iudge,
if

Why that is at-
tributed to
works which
is giuen freely.

* Pet. 1, 9.

Eternall life is
the reward of
faith.

* 2. Tim. 4, 8.

if he had not giuen grace as a mercifull father? and how should there be righteousness, if grace had not gone before which iustificieth the wicked?

Grace went before righteousness.

6 *Obiect.* Make you friends of the wicked Mammon, that when you shall neede they may receiue you into euerlasting habitations*. The same is said of Paul*. Good works are compared to riches, which we may enjoy in the blessednes of eternall life.

* Luk. 16, 9.
* 1. Tim. 6, 17.

An. He which giueth to the poore, lendeth to the Lord*. He which soweth plentifully, shall reape plentifully*. For those things are put into the hand of the Lord, which are bestowed vpon the poore according to the duetie of loue. As he is a faithful keeper of that which is committed to him, so he will once restore it with plentifull ouerplus.

* Mat. 25, 4.
* Pro. 19, 17.
* 2. Cor. 6, 6.

7 *Obiect.* Tribulations are brought vpon the faithful, that they may be accounted woorthy of the kingdome of God, for which they suffer: bicause he is iust to restore affliction to those which afflict you, and to you, rest*.

* 2. Thes. 1, 5.
Heb. 6, 10.

An. God the father will haue vs whom he hath chosen to be his children, to be made like to Christ his first begotten*. As it was meete that he should first suffer, and then at length enter into the glory of God appointed for him, so must we by many tribulations enter into the kingdome of heauen. So we are counted woorthy of the kingdome of heauen, which beare in our body the marks of our master, that his life may be made manifest in vs.

* Rom. 8, 29.
Luk. 24, 26.
Act. 14, 22.

The marks of Christ.

8 *Obiect.* Loue is greater than faith, therefore we are rather iustified by loue than by faith*.

* 1. Cor. 13, 13.

An. Loue is greater than faith, not that it is more meritorious, but more fruitfull: bicause it extendeth further: bicause it serueth more: bicause it is alwaies quicke and in force: whereas the vse of faith lasteth but for a time.

How loue is greater than faith.

1 2 3

Obiect. If loue be the bond of perfection, therefore of righteousness also, which is nothing else but perfection.

An. But we shall neuer come vnto that perfection

vnlesse we fill all the measures of loue.

Obiect. Christ said to the Lawyer, If thou wilt enter into life keepe the commandements.

An. We are excluded by our sins, from the righteousness of the Law. Therefore we must needs seeke another helpe, that we may enioy eternall life.

* Iohn. 6, 26.

Faith is a work.

Obiect. Faith is a worke*, therefore it ought not to be set against works.

An. Faith iustifieth, not inasmuch as it is the obedience of the will of God, but inasmuch as it embraceth the mercy of God.

The law of contraries.

Obiect. There is the same rule of contraries. Therefore, if euery sin be counted to vs for vnrighteousnes, it is agreeable that the praise of righteousness be attributed to euery good worke.

* Iam. 2, 13.

An. This maxime hath no place here. For if we offend in one we are guiltie of all*. And a man cannot be righteous by works, vnlesse he follow this straight line with a continuall course.

CHAP. XIX.

Of Christian libertie.

I NOW must we intreat of Christian liberty which is as it were an appurtenance of iustification, and is of no small force to vnderstand the force of it.

Christian libertie consisteth in three things.

2 And it consisteth in three points: the first is that the consciences of the faithfull, when the affiance of their iustification before God is to be sought, do lift vp themselues aboue the law, and forget all the whole righteousness of the law.

Obiect. Then the Law is superfluous for the faithfull.

An. It is not, because it stirreth vs vp to that which is good. And all the whole life of Christians ought to be a meditation of Godlines: but before God, not the law, but Christ, must be set for righteousness, who excelleth all the perfection of the Law.

3 Therefore was Christ made a curse for vs, that he might

might redeeme vs from the curse of the law*.

* Gal. 3. 13. & 5. 1
 & 3. 20.
 2. Part of Chri-
 stian libertie.

4 The other which dependeth vpon that forme is, that mens consciences obey the law, not as being enforced by the necessitie of the law: but that being free from the yoke of the law, they do freely and willingly obey the will of God. And that cannot be so long as we are vnder the law.

5 But so soone as we are deliuered and freed from this exaction of the law, we can merily and with great cheerefulnes answer God, when he calleth, and follow him being our guid. For they which are tied to the yoke of the law, are like slaues, to whom certaine taskes are assigned for euery day, they dare not come in their masters sight, vnlesse they haue done their work and taske. But children though they haue but done halfe their taske, and haue left it vnperfect, yet do they without feare and freely offer themselves to their fathers. A similitude.

6 That is the cause for which the author of the epistle to the Hebrewes, doth referre vnto faith what good works soeuer we read were in the holy fathers, and doth onely weigh them by faith*. Therefore Paul to the Romanes reasoneth thus. Sinne must not haue dominion ouer vs, bicause we are not vnder the law, but vnder grace. Heb. 11. 2.

Obiect. Therefore we may sinne freely bicause we are not vnder the law.

An. This freedom doth nothing belong vnto such profane men, the end wherof is, to animate vs to goodnesse.

7 The third that we be bound before God with no conscience of outward things which are of themselves indifferent, but that we may indifferently somtimes vse them, and somtimes omit them. The knowledge of this libertie is therfore more necessary for vs, bicause without it our consciences shall haue no rest, there shall be no end of superstitions. 3. About things indifferent.

8 I know faith Paul that nothing is common, but who so thinketh any thing common, to him it is common*. He is blessed which doth not iudge himself in that which he alloweth*. For al the gifts of God are sanctified * Rom. 14. 14.
 * 1. Cor. 10. 31.

by thankesgiuing.

Christian liberty
is spirituall.

9 And this is diligently to be obserued, that Christian liberty is spiritual in all his parts, whose whole force consisteth in pacifying fearful consciences before God: whether they be vnquiet or careful for remission of sins or doubtfull whether vnperfect works do please God, or they be troubled about the vse of things indifferent, but there be two sortes of men which offende against it, the one of those which make it a cloake for their lusts, that they may abuse the good gifts of God to their lust.

A double fall.

10 The other is of those who think that it is nothing woorth, vnlesse it be vsed before men. By which vnseasonable vsage they oftentimes offend the weake. As you may see some at this day, who thinke that their liberty cannot stand, vnlesse they take possession of it, by eating flesh vpon the Friday.

Double offence.

11 Furthermore, we must auoide offences, wherof there is one sort which is giuen, another taken. Therefore if thou do any thing either through vnseasonable lightnes and wantonnes, wherby the weake may be offended, it shall be called an offence giuen by thee. Paul teacheth the contrary, that we receiue the weake. That is called an offence taken with a thing which is neither euill done, nor out of season, is through malice drawne to be occasion of offence: Such was the offence of the Pharisees*. Therefore we must beware that we giue none offence: if others take it we are blamelesse.

We must regard
the weake.

12 Paul seemeth to haue set downe a difference both by doctrine and also by examples, betweene the weak of whom we must haue great regard, and the Pharisees, to whom our liberty may not giue place. For when he tooke Timothy to his company, he circūcised him*. He coulde not be perswaded to ciscumcise Titus*. The facts were diuers, but there was no change of his minde or purpose. When he was free from all, he made himselfe a seruant to all, that he might saue many*: and withstood false brethren, which saith he, entred in to spie out our liberty which we haue in Christ*. Verily we must study to preferue loue, and we must haue respect

* *Act. 16, 3.*

* *Gal. 2, 3.*

* *1. Cor. 9, 66.*

to the edifieng of our neighbour. For all things are lawfull but all things are not expedient*.

* 1. Cor. 10, 23.

13 Furthermore as our libertie must be subiect to loue : so on the other side loue must be vnder the purenes of faith. Verily euen here also we must haue respect to loue, but vnto the altars : that is, that we offend not God for our neighbours sake.

Liberty must be subiect to loue.

14 And now seeing faithful consciences hauing this prerogatiue giuen them, are not intangled with any snares of obseruations in things indifferent, we conclude that they are exempted from the power of all mē. For it is an vnmeet thing that either Christ shuld loose the thanke for his so great liberty : or the consciences themselues the profite*. For it cost Christ not gold, but his owne bloud*.

* 1. Pet. 1, 18.

15 But least any man stumble before he be ware let vs marke that there is a double gouernment in man. One spirituall, whereby the conscience is framed vnto godlines : the other politike, whereby a man is taught the duty of humanity and ciuility. For there be in man, as it were, two worlds, which both diuers kings and diuers lawes do gouerne. And yet we must take heed that we do not wickedly drawe vnto the ciuill order, that which the Gospell teacheth concerning spirituall libertie.

The gouernment of man is double.

1 Spirituall.

2 Ciuill.

Obiect. We must obey the magistrate not onely for feare of punishment, but for conscience sake also*. Therefore mens consciences are bound by the politike lawes.

* Rom. 1, 15.

An. Conscience is nothing else but that feeling which doth not suffer sins to lie hid, but draweth men vnto the iudgement seat of the iudge.

What conscience is.

16 Thereby it commeth to passe, that the fruite of a good conscience (which is the inward integritie of the hart) doth come vnto men also, though it do properlie respect God alone. But the lawes of God must not be made subiect to mans power.

The law of God must not be made subiect to mans power.

CHAP. XX.

*Of praier which is the principall exercise of faith,
and whereby we do daily receiue the
benefits of God.*

Mans pouertie.

1 **B**Y that which goeth before we plainly perceiue how needie and emptie man is of all good things, and how he wanteth all helps of saluation. Therefore if he seeke helpes to relieue his pouertie withall, he must needs go without himselfe: to wit, vnto the Lord, who doth giue himselfe vnto vs of his owne accord, and freely, in his sonne, in whom he offereth vs in steede of our miserie, felicitie, and setteth open to vs the heauenlie treasures: that all our faith may behold his welbeloued sonne, that all our expectation may depend vpon him, that all our hope may rest in him. It remaineth that we seeke in him, and that by praier we craue at his hands, that which is wanting in our selues, and which we haue learned to be in him. For as the Apostle witnesseth, like as faith springeth from the Gospell, so by the same faith our harts are framed to call vpon the name of God*.

*Rom. 8, 26.

Praier is a conference with
God.

2 Therefore we obtaine that by the benefite of praier that we pearce vnto those riches which are laid vp for vs with our heavenly father. For it is a certaine talking of men with God, whereby they enter into the sanctuary of heauen, and do face to face call to him touching his promises, that they may try that that was not vaine, (when necessitie so requireth) which they beleued when he affirmed it onely in word.

The fruits of
praier.

3 *Obiect* Doth not God know what is expedient for vs, without he haue one to tell him, and to put him in minde?

An. God hath ordained that not so much for his owne sake, as for ours: First, that our hart may alwaies be inflamed with a feruent desire to seek, loue, and worship him whiles we accustome our selues to flie to him in all necessity, as to an holy anchor. Secondly, that there

there come no lust into our minde whereof we may be ashamed to make him a witnes, when we poure out our whole hart in his sight. Also that we may be prepared to receiue his benefits with thanksgiuing. Moreouer, that hauing obtained that which we did aske, we may be more feruently caried to thinke vpon his goodnes. Last of all, that vse it selfe may confirme in our mindes his prouidence, power, and goodnes.

4 Furthermore we must obserue foure rules, if we will make our praier aright : The first is, that we be no otherwise framed in minde than becommeth those which enter into talke with God. Which we shal obtain, if our minde being cleered from carnall cares, do not onely wholly bend it selfe to praier, but also so much as may be, lift vp it selfe aboue it selfe.

The lawes of
praier.

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5 Bicause nothing is more contrary to the reuerence of God, than that lightnes, a witnes of too wanton licentiousnes, and without all feare. Wherein we must labor so much the more earnestly, the harder we finde it to be. To this end tendeth the lifting vp of our hands : that men may remember that they are far from God, vnlesse they lift vp their senses on high. Also we must beware that we aske no more than God giueth vs leaue to aske in his word.

The lifting vp
of the hands.

Obiect. He promiseth that he will do according to the will of the godly*.

* *Psal. 91, 9.*

An. His tender bearing with the godly proceedeth not so farre, that he giueth the bridle to their wicked affections, & submitteth himselfe to their pleasure. Therefore we must hold that of Iohn. This is our confidence, that if we aske any thing according to his will he heareth vs. But as it is meet that we bend the sight of our mind to God, so the affection of the hart must follow thither also. Bicause both are caried another way, it is needfull that God by his spirit do succor and relieue this weaknes*.

1. *Ioh. 5, 14.*

The affection
of the hart to-
ward God.

* *Rom. 8, 26.*
2. Cor. 13, 16.

6 Let this be another law, that in asking we do alwaies truely feeble our pouertie : and that thinking and feeling in deed that we need all things which we aske, we may ioine the feruent affection of obtaining with

praier it selfe.

7 *Obiect.* We are not alwaies vrged to pray with like necessitie.

An. I grant: and this distinction is profitablie deli- uered to vs by Iames*. Is any man sad among you, let him pray: let him that is mery, sing. Therefore common sense telleth vs what we ought to do in this case. We must pray continually, bicause we are continually in need and necessitie. And bicause God heareth not sin- ners* true praier requireth repentance, which is farre from all hypocrisie and deceit.

8 Vnto these let vs adde the third also, that he a- bandon all thinking vpon his owne glory, whosoever he be that presenteth himselfe before God to make his praier, giuing all the glory to God in the casting downe of himselfe: least if we take to our selues but a very litle, we do through our own swelling, fall away from his face. We haue examples of this submission in Daniel*, Da- uid*, Isaias*, Ieremie*, and others*.

9 Finally, the beginning and also the preparation of true praier, is crauing of pardon, with an humble and free confession of our fault. Neither shall euen the most holy man obtain any thing, vntill he be freely reconcil- ed: neither can it be that God should be fauourable to any other, but to those whom he pardoneth*. When Christ healed the man sicke of the palsie, he said, Thy sins are forgiven thee*.

10 *Obiect.* Holy men do sometimes seeme to cite and craue the helpe of their owne righteousness to in- treat God*.

An. By such formes of speech they meane nothing else, but that they testifie by their regeneration that they are the seruants and children of God, to whom he promiseth to be mercifull*.

11 The fourth is, that being thus cast downe with true himility, we be neuertheless encouraged to praier with sure hope to obtaine our petitions.

Obiect. These thinges are contrarie, to ioine sure hope of fauor, with the feeling of the iust vengeance of God.

An.

2. Law.
The feeling of
our pouertie
doth inflame
praier.

Jam. 5, 13.
Perseuerance
in praier.
Repentance.
Iohn. 9, 3.

3. Law.
Let glory and
pride be far
from praier.

* *Dan. 6, 17.*
* *Psal. 143, 2.*
* *Isai. 64, 5.*
* *Ier. 14, 7.*
* *Bar. 2, 18.*
Note.

* *Psal. 25.*

* *Mat. 9, 2.*

* *Psal. 86, 1.*
* *King. 10, 4.*

* *Iohn. 3, 32.*

4. Law.
Hope is necessa-
rie in praier.

An. They agree very well, if the goodnes of God set vpon foote, such as are oppressed with their owne misery. So repentance and faith are companions, whereof notwithstanding the one terrifieth vs, and the other maketh vs glad: so in praier those two must meete together. So Dauid, I will worship in the temple of thy holines with feare*. Repentance and faith are companions.

* *Psal.* 5, 8.

12 Therefore we hold with assured confidence that God is fauorable and mercifull to vs: otherwise there shall be no vse of praier. For which cause the whole church praierh*. Let thy mercy be vpon vs, as we haue hoped in thee. Commandements required in praier.

* *Psal.* 33, 22. & 56, 10.

13 Also when he biddeth vs pray, he doth by the very same commandement reprove vs of wicked stubbornnes, vnlesse we obey*. Vnto praier there is ioined also a promise, that he will be fauourable and intreated, least being disobedient, and conuict of vnbeleefe, we mistrust God when he calleth. Commandement.

* *Psal.* 50, 15.*Mat.* 7, 7.

The promise.

14 And it is a woonder, that we are either coldly or almost no way mooued with the sweetnes of his promises, so that a great part had rather wander in bie waies, and hauing left the fountaine of liuing waters, digge to themselues drie cisternes, than imbrace the liberalitie of God offered vnto them freely. The name of the Lord is a strong tower, the iust man shall flie to it, and be saued*. Therefore let the faithfull being perswaded of the fatherly loue of God, alwaies commit themselues to his faithful keeping, neither let them doubt to craue the helpe which he promiset, yet doth not a carelesse securitie lift them vp, but they clime vp by degrees of his promises, yet so, that they remaine humble in their owne abasement.

A similitude.

* *Pro.* 18, 10.*Joel.* 2, 32.

15 *Obiect.* God granted the praier of Ioatham and Sampson, which notwithstanding proceeded not from a quiet mind. * *Judg.* 9, 20.

Judg. 16, 28.

An. A continuall law of God is not abolished by particular examples. Againe, a few men had sometimes speciall motions, whereby it came to passe that they differed from the common sort. Furthermore, those praierers which God heareth do not alwaies please him, but so

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Those praierers which God heareth, do not al-

waies pleate
him.

Ch.20. The 3. Booke of Christian Institut.

so farre as pertaineth to example, that the godly may pray with more affiance and feruentnes. So God being moued with the feigned repentance of Achab, taught how easie he is to be intreated of his elect.

**Psal* 39, 14.

16 This is also worth the noting, that those things which we haue spoken of the foure rules of praying a-right, are not so strictly required, that God refuseth those praiers, wherein he cannot find either perfect faith, or repentance, together with feruentnes of zeale, and well ordred petitions. For we see with what vehemencie of sorow Dauid was caried away when he said*, Cease from me vntill I go hence and be not. Therefore the endeouors of the faithfull do please God, howsoeuer they be not free from all lettes, and their praiers are allowed, so they prease forward thither whither they come not streight.

The mediator.

* *1.Tim.* 3, 8.

1. Joh. 2, 1.

Ioh. 14, 13. &

16, 26.

* *2. Cor.* 1, 20.

17 And for asmuch as there is no man woorthie to represent himselfe before God, the heauenly father himselfe, to the end he might exempt vs from shame and feare, gaue vs his sonne to be our mediator, by whose guiding we may safely draw neere* trusting to such a mediator, that nothing which we aske in his name shall be denied vs, as the father can deny him nothing*. They erre which follow any other way. Because all the promises of God are in Christ, Yea, and Amen.

* *Ioh.* 16, 26.

The glory of the
Mediator did
more plainly
appeere by the
ascention of
Christ.

18 And we must diligently consider the circumstance of the time, when Christ commandeth his Disciples to flie to his intercession, after that he is ascended into heauen, In that houre, saith he, ye shall aske in my name*. It is certain that from the beginning none were heard which did pray, saue only for the mediators sake. For this cause the Lord appointed in the law that the Priest alone should enter into the sanctuary, and carry vpon his shoulders the names of the Tribes of Israel: to this end auailed the sacrifice, that the praiers might be established: Being holpen by these rudiments they embraced the Mediator, whose glory notwithstanding did more cleerely shine by his ascention.

19 Furthermore, forasmuch as he is the onely way

to God, there is nothing left for those which turne aside from this way, in the thron of God besides anger, iudgement and terror.

Obiect. The saints haue their intercessions left them, whereby they do mutually commend the safetie one of another*.

* 2.Tim. 2, 1.

An. They be such as depend vpon that onely, so far off is it that they any whit diminish it.

20 *Obiect.* Christ is the mediator of redemption: and the faithfull of intercession.

The intercession of the saints.

An. As if Christ hauing performed the mediatorship which lasteth only for a time, hath turned ouer the eternall mediatorship which neuer shall haue end vnto his seruants. The Scripture saith otherwise, If anie man sinne, we haue an aduocate with the father Iesus Christ*. He maketh intercession for vs sitting at the right hand of God the Father.

* 1.Ioh. 2, 1.
Rom. 8, 31.
1.Tim. 2, 5.

Obiect. Paul will haue all the members of Christ to pray one for another.

Rom. 15, 30.
Eph. 6, 19.

An. The members are carefull one for another, and if one member suffer, the rest suffer together with it. And so the mutuall praier of all the members which are as yet in this life, do ascend vnto the head which is gone before into heauen, in whom we haue propitiation for our sinnes.

Quest. Doth he make humble suite to God for vs, lying prostrate before the knees of his father?

An. We dreame not of any such thing, but we meane with the Apostle, that he doth so appeare before the face of God, that the power of his death doth serue for our euerlasting intercession.

Obiect. The dead Saints make intercession for vs.

The intercession of the dead.

An. They haue none other way to intreat God, but Christ. Therefore the Scripture calleth vs backe from al vnto Christ alone, who is the onely way to the father. He is our mouth by the which we speake to the father: our eie wherewith we see the father: our right hande whereby we offer our selues to the father.

* Ioh. 14, 6.

Obiect. The merits of the Saints are very forceable to winne Gods fauor.

An.

An. That is to translate the office of Christs onelie intercession vnto the Saints. Againe there is nothing extant in Scripture touching them.

Obiect. But the Saints are more familiar with vs.

An. That is to dishonor Christ, and to rob him of the title of the onely Mediator.

Obiect. Those common praiers which we make in our Churches haue this conclusion, Through Christ our Lord.

An. The intercession of Christ is no lesse profaned, when it is mixed with the praiers and merits of the Saints, than if omitting the same quite, we had in our mouths none but the dead. Againe in their letanies, hymnes, profes, there is no mention made of Christ.

22 But follie is gone so farre, that we haue heer the nature of superstition expresse, which after it hath once gotten the head, maketh no end of wantonnesse. For vnto the intercession of Saints was added the particular procuracion of euery one, and according to the diuersitie of busines, sometimes one, sometimes another was called vpon, to be aduocate: then euery man had his seuerall Saint, to whose tuition they committed themselves as to the tuition of safeguarding gods.

Safeguarding
gods.

23 *Obiect.* The praiers of the faithfull are caried by the hands of Angels into the sight of God.

An. The Angels are appointed to take charge of our safety*, not dead men.

Obiect. If Moses and Samuell shal stand before me, my soule is not toward this people*: therefore the dead make intercession for vs.

An. But seeing it appeereth thereby that they praied not for the people, it is then concluded that the dead do not pray at all: But the Lord doth onely pronounce that he will not spare the wickednes of the people, although they had some Moses or Samuell, at whose praiers and intercession he became so mercifull.

24 *Quest.* Shall we then take from them all praier and desire of godlines, who during their whole life did breath

* Heb. 1, 14.
Psal. 91, 11, &
34, 8.
* 1st. 35, 1.

breath out nothing but godlines and mercy?

An. They long for with an vnmooueable will the kingdome of God, which consisteth no lesse in the destruction of the wicked, than in the saluation of the godly.

Obiect. Those men which liue vpon earth do one commend another by their praiers.

An. This duty serueth to nourish loue among them, when as they do as it were deuide their necessities among themselues, and mutually take vpon them the same. And this they do according to the commandment of the Lord, neither do they want a promise: which two things are alwaies chiefe in praier.

Why those which are alie pray one for another.

Obiect. It cannot be but that they must retaine the same loue toward vs, as they are ioined with vs in one faith.

An. Yet who hath reuealed that they haue so long eares, as to reach to our voices? and that they haue eies so quicke of sight, which watch to see whereof we stand in need?

The Saints neither heare nor see what we do.

Obiect. They behold and looke downe from aboue vpon mens affaires, in the brightnes of the countenance of God casting his beames vpon them, as in a myrror.

An. That can be confirmed by no testimony of Scripture.

25 *Obiect.* Iacob requesteth to haue his name and the name of his fathers Abraham and Isaac to be called vpon ouer his posteritie.

The calling vpon a name ouer any man.
Gen. 48, 16.

An. He praierh that he may send the succession of the couenant vnto his posteritie: and that they may be called the children of Abraham, Isaac, and Iacob.

Obiect. Isaias affirmeth that the name of the men is called vpon ouer the women*.

* Isai. 4, 1.

An. When as they count them for their husbands vnder whose faith and tuition they liue.

Obiect. God is besought to haue mercy vpon the people for Dauids sake.

Psal. 132, 10

An. There is respect had rather of the couenant than of the man, vnder a figure the onely intercession

of

*Psal. 22, 5.

26 *Obiect.* We read often that the praiers of Saints were heard*.*An.* Therefore let vs also pray as they did, trusting in God, and we shall be heard as they were.*Obiect.* No man shall be heard but he which hath once been heard.*An.* Such reasoning is preposterous. For we are confirmed by the experiments of the Saints, more assuredly to repose our confidence in the promises of God: wherein he promiseth to giue eare not to one, or two, or a few onely, but to all those which shall call vpon his name.*Obiect.* Therefore saith Dauid, shall euery holy man pray vnto thee in time conuenient.*An.* He sheweth the fruits proceeding from the clemency and mercy of God, when a man shall be heard. For the experience of the grace of God aswell toward our selues as toward others is a great helpe to confirme vnto vs the faithfulness of his promises.1
The conclusion.2
*Psal. 44, 22.

3

27 Let this be the summe, seeing that the scripture commendeth this vnto vs, as a principall point in the worship of God, that we call vpon him, our praiers cannot be directed vnto others without manifest sacrilege*: Againe, for as much as God will be called vpon onely in faith: and doth command that our praiers be formed according to the rule of his word. Finally, seeing that faith hauing hir foundation in the word is the mother of praier: so soone as we turne aside from the word, our praiers must needs be corrupt. As touching the office of intercession, it is proper to Christ.

Obiect. But we are vnwoorthy to haue familiar access vnto God.*An.* That is most true, but we must thence gather that they leaue nothing for Christ which make none account of his intercession, vnles they adde S. George, or Hyppolytus, or such like.2 Kindes of
praier.

1 Petition.

28 And although praier be restrained vnto wishes & petitions, yet there is so great aliance betweene petition and thankesgiuing, that they may fitly be comprehended.

hended vnder one name. In asking we craue as well those things which serue to set forth his glory, as those which are profitable and serue to our owne vse. In giuing thanks we set forth and extoll his benefits towards vs with due praise, thanking his liberality for all those good things which come vnto vs. Let both be vsed in the Church continually, seeing necessitie vrgeth vs, satan lieth in waite, we are ouerwhelmed with sinnes, and the hand of God is open to do good. Moreouer, it is both commanded, and also the vse of other good things without praise is hurtfull.

2 Thankgi-
uing.

Why perseu-
rance in praier
is necessarie.

29 This continuance of praier, though it principally concerne euery mans priuate praier, yet it doth somewhat appertaine vnto the publike praiers of the Church also: and it is expedient that we haue houres appointed for them. We must flie vaine babling, and al-
vaine glory*: We must seeke some secret place. Yet we may pray in all places, and not neglect publike or priuat praiers, but alwaies ioine both together. And let vs especially note this, that praier must proceed from the inward affection of the hart.

We must ap-
point houres
for praier.

* 1. Cor. 14. 40.
Mat. 6. 7.

30 Now, as the Lord in his word commandeth the faithfull to make publike praiers, so there must likewise be publike Churches assigned, wherein they may haue the same: for the Lord hath promised that he will do whatsoeuer two or three gathered together in his name shall aske*.

The vse of
Churches.

* Mat. 18. 20.

31 Againe, it appeereth most euidently hereby, that neither the voice, nor singing, are any thing woorth, vn-
lesse they proceed from the deepe affection of the hart. Nay rather they prouoke his wrath against vs, if they come onely from the lips and throte: for as much as that is to abuse his holy name, and to mocke his ma-
iestie*. We commend the voice and singing, as helps of
praier, inasmuch as they accompany the pure affection
of the mind.

Singing.
The voice,

Ies. 29. 13.
Mat. 12. 8.

32 The rite of singing in Churches, was not onely most ancient, but it was also vsed of the Apostles*. And surely if singing be tempered after that grauitie, which becommeth the sight of God and Angels, it doth both
winne

The rite of sin-
ging hath beene
of long conti-
nuance.

1. Cor. 14, 13.
Col. 3, 16.

To pray in a
strange tongue.

* 2. Cor. 14, 16.

* 1. Sam. 1, 13.

The Lords
praier.

* Mat. 6, 9.
Luk. 11, 2.

The diuision in-
to six petitions.

winne fauor and dignitie to holy actions, and also it is of great force to stir vp our minds vnto the true study of praying: notwithstanding we must beware that our eares be not more attentitie to marke the note, than our minds to the spirituall meaning of the words.

33 Whereby it is euident likewise, that publike praierers must be made not in a strange language, but in a common kind of speech: for as much as they ought to be made for the edifieng of all the whole Church, to the which there commeth no profite at all by a sound not vnderstood*. The secret muttering of Hanna, doth shew that the tongue is not necessarie for priuate praier*.

34 Now we must learne a more certaine way and forme of praier: namely, that which the father hath deliuered to vs by his beloued son*: whereby we may know his infinite goodnes. For he hath prescribed a forme, wherein he hath set before vs as in a table whatsoeuer is lawfull for vs to aske of him, whatsoeuer is profitable for vs, and whatsoeuer we haue need to aske.

35 And this rule is set downe in sixe petitions: the former three are peculiarly appointed for the glory of God, without respect of our owne profite. The other three, haue care of vs, and are properly appointed for asking those things which are for our vse. Now let vs take in hand the exposition of the praier it selfe.

Our father which art in heauen,

Father.

* Ioh. 1, 12.
1. Ioh. 3, 1.

* Ies. 49, 15.

26 When we call him father, we alledge the name of Christ the Mediator. For with what boldnes coulde any man call God, father, vnlesse we were adopted in Christ to be the children of grace*? By this sweetnes of the worde, he deliuereth vs from all doubting, seeing there is no where to be found a greater affection of loue than that of a father. He will neuer forget vs*. Therefore we ought not to seeke helpe any where else but there, vnles we reproch him with pouertie or crueltie.

37 Furthermore, let vs know for a surety, that sins cannot hinder, but that he will receiue and be benefici-
all

all to those which submit themselves and craue pardon*. * 2. Cor. 13.
Luk. 15, 20.

38 Last of all, when we call him ours in common, we are thereby taught how great affection of brotherly Our. 3
loue ought to be among vs, who are sonnes together with such a father, by the same right of free liberalitie. And let vs pray for all*, but chiefly for those which are of the household of faith*. * Eph. 2. 24.
Gal. 6, 20.

39 We may pray especially both for our selues, and also for certaine others, yet so that our mind depart not from the beholding of the comminalltie. Special praier.

40 When we say that he is in heauen, we meane that he is not kept in some one country, bicause the heauen of heauens do not containe him*, but that he is spread abroad throughout all, that when we seeke him, we may be lifted vp aboue all sense of body and soule. Secondly, he is set aboue all change and corruption. Finally, he comprehendeth all the whole world, and gouerneth it by his power. Wherefore this is as much as if he had bene said to be of infinite greatnes, or highnes, of an incomprehensible essence, of infinite power, of eternall immortalitie. Which art in
heauen.
* 1. King. 8, 37.
Ies. 6, 1.

Hallowed be thy name.

41 The summe of the first petition is, that we desire that God may haue the honor whereof he is worthy, that men may neuer speake or thinke of him without great reuerence: against which, profaning is set. By Name, we meane his power, goodnes, wisdom, righteousness, mercy, truth, which cary vs to wonder at him, and prouoke vs to set forth his praise. Therefore we desire that that name may be sanctified, and that God will deliuer that holy name from all reproch and contempt, yea that he will bring all mankind vnder his reuerence: and that all vngodlines may be abolished. The first petition.
Name.
Hallowed.

Let thy kingdome come.

42 The kingdome of God hath two parts: one, that

Q. 1

God

The parts of the
kingdome of
God.

God will reforme all the wicked lusts of the flesh by the power of his spirit. Secondly, that he will frame all our senses vnto the obedience of his gouernment: that he will defend his children, and breake the indeuours of the wicked. That doth he by the efficacy of his word, which is called his scepter. Therefore we craue that he wil increase the number of the faithfull, and increase their blessings, and also multiply them, that he will raigne in vs by his spirit: that by this meanes the filth of vices being driuen away, perfect integrity may flourish vntil the last comming of Christ. This praier doth pull vs backe from the corruption of the world: it kindleth a desire to mortifie the flesh: it teacheth vs to beare the crosse: forasmuch as God will haue his kingdome enlarged by this meanes.

Thy will be done.

The third.
The will of God
is double.

43 We speake not in this place of the secret will of God, wherby God doth gouerne all things, and appoint them to their end: but of that which is made known to vs by the Scriptures, wherto willing obedience doth answer. And therefore the heauen and earth are expressly compared together. Therefore we are commanded to desire, that like as nothing is done in heauen, but according to the commandement of God, and the Angels are meekly framed vnto all righteousness: so the earth may be brought vnder such gouernment, as stubbornnes and frowardnes being extinguished.

Give vs this day our daily bread.

The second
part.
The fourth pe-
tition.

Bread.
Our.
Daily.

44 The second part followeth now, wherein we descend to our owne profit. By this we aske in general of God, all things which the vse of the body needeth, vnder the elements of this world: we commit our selues to his keeping and prouidence, that he may feed, foster, and saue vs. This is no light exercise of faith. We aske bread, that we may be contented with that portion which God giueth. We call it ours in respect of the gift:
and

and daily, that the immoderate desire of transitorie things may be bridled in vs.

Forgiue vs our debts.

45 In this and the next, Christ hath briefly comprehended whatsoeuer maketh for the heauenly life. Like as the spirituall couenant consisteth onely vpon these two members, which couenant God hath made for the saluation of his Church, I will write my lawes in their harts, and I will be mercifull to their iniquitie*. He calleth sinnes debts, bicause we owe the punishment thereof, neither could we by any means make satisfaction, vnlesse we should be discharged by this remission, and we desire to haue this remission, as we forgiue our debtors: that is as we spare all men, and pardon all men, by whom soeuer we haue bene hurt in a thing, either by deed or word. Therefore vnlesse we forgiue, we shall not be forgiuen. And yet there is no merit in our remission, but the Lord meant by this means to helpe the weakenes of our faith, that it may be, not a cause, but a signe of our debt which is forgiuen vs.

The fift.

* Ier. 31, 33.
33, 8.

Sinnes are debts.

Remission conditionall.

And lead vs not, &c.

46 Bicause we haue a continuall combat, we desire to be furnished with weapons, and to be aided, that we may be able to get the victorie. And now there be many formes of temptations. For euen the euill desires of the minde which prouoke vs to transgres the law, which either concupiscence putteth into our minds, or the diuel doth raise, are temptations: and those things which of their owne nature are not euill, are notwithstanding through the subtilty of satan made temptations, to draw vs from God. And they are either on the right hand, as riches, power, honor, &c. or on the left, as pouerty, contempt, afflictions, &c. through the sweetnes wherof we are either drunken, or else we are offended with their bitternes, and so cast from vs our hope. And we say that God leadeth into temptation, when he giueth ouer the

The sixt.

Temptations are manifold.

1

2

3

4

How God doth lead into temptation.

Q 2

repro-

reprobate, whom he hath deprivied of his spirit, to become the bondslaues of sathan: which is a sure testimony and token of his vengeance.

For shine is the kingdome.

47 Furthermore, this is the sound rest of our faith, to wit, that the kingdome is Gods, and the power & the glory for euer. Amen is added, wherby is expressed the earnestnes of our desire to obtaine those things which we haue asked of God.

48 We haue whatsoeuer we ought to aske of God taught vs by Christ, whom the Father hath appointed to be our teacher*, and who is his eternall wisedome*. Therefore this praier is most perfect, wherto we must adde nothing, or from which we must take nothing. For heerin is contained that which is acceptable to God: which is necessary for vs, and which he wil giue vs.

* Mat. 17, 3.

* Ios. 11, 2.

1
2 3

We must adde
nothing.

49 And yet we are not tied to the words, or syllables, but are taught that no man may aske any other thing, than that which is summarily contained in this praier.

50 And although we ought alwaies to sigh and to pray, without ceasing, lifting vp our minds vnto God: yet for as much as our weaknes is such, as that it hath need to be holpen with many helps, let euery man appoint himselfe certaine houres for exercise sake, which let him not omit without praier. And let be far from vs all superstitious obseruing of time and places.

Perseuerance
with certaintie.

51 If hauing our minds framed to this obedience, we suffer our selues to be gouerned by the laws of Gods prouidence, we shall easily learne to perseuer in praier, and with longing desires patiently to wait for the Lord: being also sure that though he appeere not, yet is he alwaies present with vs, and that in his time he will declare, that he heard our praiers, which in mens sight seemed to be neglected.

52 But and if at length after long waiting, our sense do not perceiue what good we haue done by praier,

yeo

yet our faith shall assure vs, that we haue obtained that which was expedient, seeing that the Lord doth so often and so surely promise that he wil haue regard of our troubles*, after that they be once laid downe in his bosome. And by this meanes he shal bring to passe that we shal in pouerty haue abundance, and in affliction consolation.

We haue alwaies that which is expedient.
* Ioh. 5. 25.

CHAP. XXI.

Of the eternall election wherby God hath appointed some to saluation, and some to destruction.

I And now wheras the couenant of life is not preached in like sort among all men, and wheras it taketh not like place, either equally or perpetually among those to whom it is preached: the depth of the wonderfull iudgement of God doth therein shew it selfe. For vndoubtedly this diuersitie serueth the free choise of Gods eternall election. Wheras saluation is offered to some: and some are kept from hearing the same: by this we haue three most sweet fruits. First, that we haue saluation by the meere liberalitie of God. Which is a great argument to perswade vs both to thanksgiuing, and also to humilitie. Secondly, we should straight way perish amidst so many conflicts of temptations, vnlesse it were surely confirmed vnto vs, that we are in the hand of GOD. Last of all, we see that the bold curiositie of men must be bridleed, least they enter into a maze, wherof they shall find no end, and that they may follow the word without which they shall alwaies go astray.

The depth of Gods iudgement.

Fruits of predestination.

3
Curious men.

2 We are come into the way of faith saith Augustine*, let vs hold the same stedfastly, it will bring vs vnto the Kings chamber, wherein all the treasures of knowledge and wisdom are hid.

Aug. Homil. 10
Ioh. 35.

Obiect. Our harts are not capiable of those things which we cannot now comprehend.

An. The word of the Lord is the onely way which leadeth vs to the finding out of all that which we may

hold and know touching him. But let vs not be ashamed to be ignorant of some thing in that matter ; where there is some learned ignorance.

The mention of
predestination
is not to be
buried.

3 *Obiect.* The mention of predestination must be buried as an hard and dangerous matter.

An. That is to reprocue the Spirit, and to backbite him, who hath reuealed those things in word, which were profitable to be suppressed.

Obiect. It is the glory of God to conceale a word*.

* *Deut.* 29. 29.

An. Secrets, saith Moses, belong to our God, but he hath reuealed these thinges to vs and to our children*.

4 *Obiect.* All this whole disputation is dangerous for godly minds, bicause it is an enimie to exhortations, it shaketh faith, it troubleth the hart it selfe.

Things to be
quoided.

1
2

An. Let vs not search out the things which the Lord hath left hidden, let vs not neglect the things which he hath brought to light : least on the one side we be condemned for too much curiositie, on the other for too great vnthankfulness. But let vs safely follow the scripture, which goeth stoupingly as with a motherly pafe, least it forsake our weakenes*.

* *Aug.* lib. 5. de
Gen. ad 6.

5 *Obiect.* Foreknowledge is the cause of predestination.

What fore-
knowledge is.

Predestination.

An. The one is wrongfully made subiect to the other. When we attribute foreknowledge to God, our meaning is, that all things haue alwaies bene vnder his eyes, and in his sight, as present. And we call predestination the eternall decree of God, wherby he determined with himselfe, what he would haue to become of euery man. For men are not created to like estate : but for some eternall life : and for some eternall death, is appointed. Vnderby his free election is made manifest, seeing it lieth in his will, what shall be the estate of euery nation. Wherof God shewed a token in the whole issue of Abraham*.

Generall electi-
on,

* *Deut.* 32. 8. &
4. 37. & c.

Particular elec-
tion.

* *Psal.* 78. 69 &
47. 20.

Mat. 1. 1.

6 There is also a certaine speciall election, wherein appeereth more plainly the grace of God, seeing that of the same stocke of Abraham God rejected some, as Ismaell, Esau ; and at length almost al the ten tribes of Israel :

Israel: he sheweth that he retaineth others among his children, in nourishing them in the Church.

Obiect. Ismaell, Esau, Saul, and such like fell away through their owne fault and folly, bicause they did trecherously breake the couenant of the Lord.

An. I grant: then this was a singular benefit of God, that he vouchsafed to prefer them before other nations: as it is saide in the psalme, *He hath not dealt so with other nations, neither hath he made manifest his iudgements vnto them. Psal. 47. 20

7 Therefore though God in his hidden counsel doth freely chuse whom he wil, yet his free election is but half declared, vntill we be come to the particular persons, to whom God doth not onely offer saluation, but doth also so assign it, that we need not doubt of the effect thereof.

Quest. Why is not the general election of one people alwaies sure and certaine?

An. Bicause God doth not straightway giue those the spirit of regeneration, with whom he maketh a couenant, by the power of which spirit they may continue vntill the end in the same couenant. The summe tendeth to this end, that God in his eternall and vchangeable counsell hath appointed, whom he would in time to come take to saluation: and whom againe he would adiudge to destruction. Which counsell as touching the elect, is grounded in his free mercy. And as for those which he appointeth to damnation, the entry of life is shut before them, by his iust, but yet by his incomprehensible iudgement. In the elect is calling, which iustification doth follow (being two testimonies of election) vntill they come to glory. But by excluding the reprobate either from the knowledge of his name, or from the sanctification of his spirite, he declareth what manner iudgement is prepared for them.

Two testimonies of election.

CHAP. XXII.

The confirmation of this doctrine by testimonies of Scripture.

1 **A**S God foreseeth that euery mans merits shall be, Of the foreknowledge of merits.
Also he distinguisheth betweene men. Therefore
Q. 4 whom

whom he knoweth before not to be vnworthy of his grace, them he adopteth to be his children: and looke whose natures he seeth will be bent vnto wickednes, them he giueth ouer vnto the damnation of death.

Eph. 1, 4.

An. That is filthily to darken election by putting in the veile of foreknowledge. Surely when Paul teacheth that we were elect in Christ before the creation of the world according to the good pleasure of his will, that we should be holy in his sight, he taketh away all respect of our worthines.

2 *Obiect.* That name of election appertaineth vnto the age wherein the Gospell was first preached.

An. This is so filthy an inuention, that it needeth none answer.

* *2. Tim. 3, 9.*

Election is the
cause of good
works.

3 He hath called vs, saith Paul*, with an holie calling, not according to our works, but according to his purpose, and the grace which was giuen vs by Christ, before the world began. Therefore he did not foresee vs to be holy, but he hath chosen vs, that we might be holy.

Obiect. God repaith the grace of election to merits going before, notwithstanding he granteth it for those which are to come.

Whence holines
commeth.

* *Eph. 1, 5.*

* *Gen. 48, 19.*

An. Holines is deriued from election, as from his cause*, and not on the contrary: neither shuld the cause be free, if God in chusing those which are his should consider what manner works euery mans works would be.

4 Therefore saith the Lord*, Iacob haue I loued, but Esau haue I hated. If foreknowledge were of any importance in this difference of the brethren, it should be out of season to make mention of the time, seeing they were not yet borne.

Examples.

* *Gen. 38, 19.*

5 So reiecting Ismaell, he chooseth Isaach. Setting aside Manasses, he doth more honor Ephraim*.

The force of
the first birth.

6 *Obiect.* We must not determine of the sum of the life to come by these inferior and small benefits: that he which hath beene aduanced vnto the honor of the first birth, should therefore be reckoned to be adopted vnto the inheritance of heauen.

An.

An. The Apostle was not deceiued, neither did abuse the Scripture: but he saw that God ment to declare by an earthly sign the spirituall election of Iacob, which otherwise lay hid in his inaccessible throne. Like as the pledge of the heauenly habitation was annexed to the land Chanaan.

Obiect. God foreseeeth all things which he doth not.

An. Seeing Peter saith in Luke*, that Christ was * *Act. 2, 21* by the determinate counsell and foreknowledge of God appointed to death, he doth not bring in God as a beholder, but as the author of saluation.

7 *Obiect.* He reckoneth Iudas among the elect, wheras he was a deuill. *How Iudas was among the elect*

An. This is referred vnto his Apostolicall office, which though it were an excellent myrror of the fauor of God, yet it doth not containe in it hope of eternall saluation.

8 *Obiect.* Ambrose, Origine, Hierom thought that God doth distribute his grace among men, as he foreseeeth that euery man will vse it well.

An. And Augustine also was of that mind*, but when he had better profited in the knowledge of the Scripture, he did not onely call it backe as euidently false, but did strongly confute it, writing against the Pelagians. *Lib. retract. 1. cap. 11.*

9 *Obiect.* The foreknowledge of merits is not indeed the cause of predestination on the behalfe of the act of predestinating: but on our behalfe it may after a sort be so called: namely, according to the particular estimation of predestination. *Thomas su. 1. scilicet. tract. 25. quest. 13*

An. On the other side when the Lord will haue vs behold nothing in election, but meere goodnes, if any man desire to see any more there, it shall be a disordered greedines. *The goodnes of God the cause of election.*

Obiect. Glory is predestinate for the elect after a sort, according to their deserts: bicause God doth predestinate grace to them whereby they may deserue glory.

An. Yea predestination vnto grace serueth the election

Predestination
is the handmaid
of election.

tion of God, and is as it were his handmaid. For grace is predestinate for them to whom the possession of glorie is long time assigned: because the Lord bringeth his children to iustification from election.

20 *Object.* God should be contrary to him selfe, if he inuite all men generally to come to him, and do onely admit a few whom hath chosen.

An. The generallity of the promises doth not take away the difference of speciall grace.

Quest. How shall these two be reconciled, that all should be called vnto repentance and faith by outward preaching, and yet the spirit of repentance and faith should not be giuen to all?

An. He which threatneth that when it raineth vpon one city, there shall be drought vpon another*: he which elsewhere denounceth a famine of doctrine, doth not binde himselfe with a certaine law to call all men alike: and he which forbiddeth Paul to preach the word in Asia, and turning him from Bithinia draweth him into Macedonia, doth shew that he is at liberty to distribute this treasure to whom he will.

Object. There is a mutuall consent betweene faith and the word.

An. Namely whersoever faith is. But it is no new thing that the word doth fall among thornes, or in stony places* not onely because the more part is indeed stubburne against God, but because all haue not eies and cares.

Quest. How then shall it agree and hang together, that God doth call those vnto him, who he knoweth wil not come.

An. Augustine answereth*, Wilt thou dispute with me? Wonder with me and cry out, O depth! Let vs both agree together in feare, least we perish in error. Moreover, if election, as Paul witnesseth, be the mother of faith, then faith is not generall, because election is speciall.

11 Furthermore, as Iacob is receiued into fauor, hauing as yet deserued nothing by good works: so Esau is hated, being as yet polluted with no wickednes. Whereby

* Amos. 4. 7.
Ch. 8. 11.

Act. 16. 8.

Mat. 13. 4.

August. de verb.
Apost. Serm. 11.
Eph. 1. 3.
Nbre.

by it appeereth that the foundation of predestination is not in good works. And to this end are the reprobate raised vp, that the glory of God may be made manifest through them. Therefore if we cannot alledge any reason why God vouchsafeth his of mercy, saue onely because it pleaseth him that it should be so: neither shall we haue any thing else in reiecting the other, but his will. For as he hath mercy on whom he will, so he hardneth whom he will*. The end of reprobation.

* Rom. 9, 18.

CHAP. XXIII.

A refutation of the slanders wherewith this doctrine hath alwaies beene wrongfully burdened.

Obiect.

1 **T**Here is indeed in God election, but not reprobation.

An. Election it selfe should not stand, vnlesse it were set against reprobation. Therefore whom God passeth ouer, he reiecteth, adopting the rest vnto saluation. Whence commeth that sayeng of Christ: Euery tree which my father hath not planted, shall be pluckt vp by the roots*.

Whom God reiecteth.

* Mat. 15, 13.

Obiect. God doth not altogether reiect those whom in lenity he suffereth: but he waiteth to see whether they will repent or no.

An. As if Paul doth attribute patience to God, whereby he waiteth for their conuersion, who he saith are made fit for destruction*.

* Rom. 9, 21.

Obiect. The vessels of wrath are said to be prepared to destruction, and that God hath prepared the vessels of mercie, because by this meanes Paul ascribeth to God the praise of saluation, & laieth the blame of perdition vpon those who of their owne accord do bring it vpon themselues*.

An. God hardeneth whom he will. Whereupon it followeth that the hidden counsell of God is the cause of hardening.

2 *Quest.* By what right is God angrie with his creatures,

The cause of
hardening.

The will of God
is the rule of
iustice.

Men are natu-
rally subiect to
death.

A similitude.

Epist. 106.

Faithfull igno-
rance is better
than rash know-
ledge.

* Aug. de verit.

* Apost. Ser. 20.

* Rom. 11, 32.

Ch. 23. The 3. Booke of Christian Institut.

creatures, which haue not offended him before, in any thing? For to adiudge to destruction whom he will, is more agreeable to the lust of a tyrant, than to the lawfull sentence of a iudge.

An. It is a point of bold wickednes euen so much as to inquire the causes of Gods will: seeing it is the cause of all things which are, and ought worthily to be. Yea it is the only and sole rule of iustice.

3 *Quest.* Why hath GOD from the beginning predestinate some vnto death, who seeing they were not as yet, could not deserue as yet the iudgement of death?

An. If al those be subiect to the iudgement of death by naturall condition, whom the Lord doth predestinate vnto death, of what iniquitie of his toward them, shall they complaine? seeing man is the cause of his owne damnation?

4 *Quest.* Were they not predestinate before by the ordinance of God vnto that corruption, which is now pretended for the cause of damnation?

An. I confesse indeed that all the children of Adam are fallen into this miserie of condition, by the will of God. But O man, who art thou that disputest with God? hath not the potter power to make of the same lumpe one vessell to honor, and another to dishonor?

Obiect. The iustice of God is not so defended. For it seemeth that there is nothing else said in this place, but that God hath such power as cannot be hindered, but that he may do whatsoever he will.

An. God is righteous and hateth iniquitie. But if we can not comprehend his iudgements, will we therefore be so bold as to disallow them?

5 I say with Augustine, that they are created of God who without doubt he knew before should go into destruction, and that was so done bicause he would haue it so. But why he would, it is not for vs to require. Bicause faithfull ignorance is better than rash knowledge*. Paul rested, bicause he found woondering*. We learne to speake well, when we speake with God*.

6 *Quest.* Why should God impute those things for

for sinne vnto men, the necessitie whereof he hath laid vpon them by his predestination?

An. God, saith Salomon*, hath made all things *Pro. 16, 4 for himselfe, euen the wicked man for the euill day. Therefore euen from their mothers wombe they are borne the children of death, who by their destruction glorifie his name.

Obiect. There is no necessity laid vpon them by the prouidence of God, but they are rather created of God in that estate, because he foresawe their wickednes which was to come.

An. Life and death are rather actions of Gods will, than of his foreknowledge, therefore it is in vain to moue any question about his foreknowledge, where it is certaine that all things come to passe rather by ordinance and commandement. All things come to passe by ordinance.

7 *Obiect.* This is not extant in plaine words that it was decreed by God, that Adam should perish by his fall.

An. As if the selfe same God, who, as the Scripture doth declare doth whatsoever he will, created the noblest of all his creatures to an vncertaine end. An absurditie.

Obiect. He had free will, to shape his owne fortune: and God appointed nothing, but to handle him, as he deserved. The free will of Adam.

An. Where shall that omnipotencie of God be then, whereby he gouerneth all things according to his secret counsell, which doth not depend vpon any other?

Obiect. This is a fearefull decree to inwrap so many nations together with their children being but infants, in eternall death, by the fall of Adam, without redemption, and that because it pleased God.

An. I grant: and yet no man can deny but that God knew before what end man should haue before he created him, and he did therefore foreknow it, because he had so appointed it in his decree.

8 *Obiect.* The wicked perish, God suffering and not willing their destruction. The distinction of sufferance and will.

An. But why should he suffer it saue onely because he

*Lib. 6. de Gen.
ad literam, ca. 15.

*Gen. 1. 31

The matter of
guill is of man.

Accepting of
persons.

Note.
Grace giueth
without merit.

Predestination
doth not take
away the desire
of well doing.

he will haue it so? I say with Augustine*, that the will of God is the necessity of things: and that that must needs come to passe which he shall will: like as those things shall truely come to passe which he hath foreseene. The cause of euill is in man, bicause those things which God made were very good*.

Quest. Whence then had man that frowardnes to fall away from his God?

An. Not by creation but by his owne wickednes, for he corrupted that nature which he receiued pure from the Lord, and through his fall he drew all his posteritie vnto destruction with him.

9 For though man was created by the eternal prouidence of God, to that calamity wherto he is subiect, yet he tooke the matter therof of himselfe, and not of God, bicause he is so lost by none other meanes saue onely bicause he is degenerate from the pure creation of God, vnto corrupt wickednes.

10 *Obiect.* There should be then accepting of persons with God, which the scripture doth euery where deny: therefore either the scripture is contrary to it selfe, or else there is respect of merites in the election of God.

An. In that God chuseth one man and refuseth another, that doth not come from the respect of man, but from his mercy alone, for which it ought to be free to vtter and shew it selfe when and so often as he will.

11 *Obiect.* If God find al men guilty let him punish all alike: if guiltlesse, let him withhold the rigor of his iudgement from all.

An. All are guilty: but the mercy of God releueth and succoureth certaine.

Obiect. Let it succour all.

An. It is meete that by punishing he likewise shew himselfe to be a iust iudge. In giuing to some that which they do not deserue, he declareth his free grace: in not giuing it to all, he declareth what all deserue.

12 *Obiect.* By this meanes all desire of wel doing falleth flat to the ground. For if God haue decreed saluation, he wil bring vs vnto it in his time: if he haue appointed

pointed death, we should in vaine strue against it.

An. But Paul saith, that we are chosen to this end, * *Eph. 1, 4.* that we may leade an holy and vnblameable life *. If holines of life be the end of election, it ought rather to awake vs to thinke thereupon ioyfully, than to serue to be a cloake for sluggishnes.

Obiect. Bicause he is reiected of God, he shall but loose his labor if he seeke to approoue himselfe to him through innocencie and honestie of life.

An. But such a desire must needs come from election.

13 *Obiect.* Such doctrine ouerthroweth al exhortations to liue godly.

An. Paul was an open and lowd proclamer of election *: was he therfore cold in admonishing and exhorting? Christ commandeth to beleue in him: and yet he saith, No man can com vnto me, but he to whom it shal be giuen of my father *. Therefore we must preach * *Iohn. 6, 61.* godlines, that God may be worshipped aright, and likewise predestination, that he which hath eares to heare of the grace of God, may glory in God and not in himselfe.

14 Notwithstanding let offence be auoided wisely, so much as may be. For it is necessary that those things which are spoken truly, be also spoken appertinently. Therefore it is not to be doubted that mens wils can resist Gods will, but that he may do what he will: seeing that he turneth the wils of men to what end he will. A caution

CHAP. XXIIII.

That election is confirmed by the calling of God, and that the reprobate do bring vpon themselves the iust iudgement whereto they are appointed.

I **A**ND God by his calling doth make election manifest. For whom he knewe before, them also he hath ordained before: whom he hath ordained; them also

The proofe of election.
The order of election.

1 2 3 4
Rom. 8, 26.

Iob. 15.
Eph. 1, 11.

also he called: whom he called, them he iustified, that he may in time to come glorifie them*. Such calling is made partly by the preaching of the word of God, partly by the power of the spirit, who is called the seale and earnest of the inheritance to come*.

Quest. Why doth he not teach all men, that they may come to Christ?

Rom. 9, 13.
Calling is free.

An. Whom he teacheth, them he teacheth in mercy: whom he doth not teach, he doth not teach in iudgment, because he hath mercy on whom he will, and hardeneth whom he wil*. For his calling is free.

2 And we haue and see in the Prophet, to whom he offereth his word*: I am found of those which sought me not: I haue plainly appeared to those which did not aske for me.

Obiect. Indeed the desire and indeuors of man are of themselves of none importance, vnlesse they be furthered by the grace of God: but when they be holpen by his blessing, they haue their office in getting saluation.

Rom. 9, 16.

An. The Apostle attributeth all to the mercy of God, and leaueth nothing for our wils, or desires saing, It is not in him that willeth nor in him that runneth, but in God that hath mercy.

Obiect. Paul would not haue said so vnles there were in vs some indeuor, and some will.

An. He did not weigh what was in man: but when he saw that some men did ascribe part of their saluation to mans industry, he did simply condemne their error in the former member, and that done he did attribute the whole sum of saluation to the mercy of God.

3 *Obiect.* God giueth vs his Spirit that we may beleeue.

An. We do not so make man Gods fellow laborer.

Obiect. We must hang election vpon faith, for it is doubtfull and vneffectuall, vntill it be confirmed by faith.

Whence faith
commeth.

An. Election doth not depend vpon faith, but faith which we receiue when we be inlightened by preaching, and the brightnes of the holy Ghost maketh vs not

to doubt of our election.

4 Therby it commeth to passe that we may remain stable against the greuous and dangerous temptations wherwith Satan striketh the faithfull, whiles that disquieting them with doubting of their election, he doth also prouoke them to a wicked desire to seeke the same out of the way. Whence our stabilitie cometh.

5 Therefore if we seeke to be sure of our election, we must turn our eies vnto Christ, in whom alone the soule of the father resteth, and not in our selues*. * Mat. 3, 17.

6 There is also another stay of our election to establish our confidence, which we ioine with our calling. For whom Christ receiueth into the bosome of his Church, after he hath illuminate them, them he receiueth into his tuition and custodie: and whom he receiueth, being committed to him of his father, them he keepeth vnto eternall life*. * Ioh. 6, 37, 39.
* 17, 6, 12.

Quest. How should calling assure vs of our election, seeing many are called, and few chosen*? Also let him that standeth well, take heed that he fall not*. * Mar. 22, 14.
* 1. Cor. 10, 12.

An. Christ hath deliuered vs from that care, saying, I know my sheepe, and I giue them eternall life, neither shall they perish for euer, neither shall any man take them out of mine hands*. * Ioh. 10, 27.

7 *Obiect.* But those which seemed to be Christs, do oftentimes fall away: and where Christ affirmeth that none of all those hath perished which were giuen him of his father*, he excepteth the sonne of perdition. * Ioh. 17, 12.

An. Such did not sticke to Christ with that affiance of hart, wherby the certaintie of our election is confirmed vnto vs. They went out from among vs saith Iohn, but they were not of vs. For if they had been of vs, they would haue taried with vs*. * 1. Cor. 10, 12.

Obiect. Let him that standeth well, take heed least he fall*.

An. Paul dissuadeth from the careles and dissolute effectes of securitie of the flesh, which bringeth with it arrogancie, rine, extinguisheth humilitie, and bringeth forgetfulness of grace receiued.

Calling is double.

¹
Vniuersall.

²
Speciall.

* *Iob.* 17, 12.

* *Iob.* 6, 70.

Hom. 38.
Gregories
error.

The diuers calling of the
faithfull.

* *Phil.* 3, 5.

* *Act.* 10, 2.

How Cornelius
his almes and
prayers were
acceptable.

Ch. 24. The 3. Booke of Christian Institut.

8 But there is a double kind of calling, vniuersal, whereby God through the outward preaching of the word, biddeth all men come to him, as wel good as euill. And there is also an other special calling, wherof for the most part he vouchsafeth the faithfull only, when as he bringeth to passe by the inward illumination of the spirit, that the word preached doth take roote and settle in their harts: and yet he doth sometimes make those also partakers therof, whom he doth illuminate only for a season: then afterward he forsaketh them for their vnthankfulnes, and striketh them with greater blindnes.

9 That is the reason for which Christ saith, that none is perished but the lost child*.

Obiect. The Lord saith that he had chosen him with the Apostles*.

An. That is onely referred vnto his ministry.

Obiect. Gregorie saith that we are certaine onely of our calling, and vncertaine of our election.

An. He was deceiued, bicause he hanged election vpon the merits of works.

10 Furthermore, the elect are neither forthwith so soone as they are borne, neither all at one time, gathered into the sheepfold of Christ by calling, but as it seemeth good to God to distribute his grace vnto them. And before that time they wander in the common wildernes, neither do they any whit differ from other men, saue onely that they are defended by the singular mercy of God, that they run not headlong into vtter destruction.

Obiect. Paul in the time of his Pharizisme liued vnrepoueable*.

An. I grant: but he was not therfore more acceptable to God, than Aristides, Socrates, the Curijs, &c whose integritie is commended.

Obiect. Cornelius his almes and prayers were accepted of God*.

An. It appeareth that he was then alreadie illuminate and regenerat, so that he did want nothing besides the euident reuelation of the Gospel. Ye were saith Paul once darknes, but now light in the Lord: walke as
the

the children of light*.

11 What maner seed of election was there in those which wallowed in vnspeakable wickednes*? What bud of righteousness in Rahab the harlot before faith*, in Manasses*, in the Theefe*.

* Eph. 2, 12.

* 1. Pet. 4, 5.

* Job. 2, 1.

* 2. Kin. 21, 16.

* Luk. 23, 42.

12 Therefore as God finisheth the saluation toward his elect, wherto he had appointed them in his eternall counsell, through the force of his calling: so he hath his iudgements against the reprobate, whereby he executeth his counsel concerning them. For sometimes he deprieth them of power to heare his word: sometimes he doth make them more blind by the preaching thereof. Of the former we haue an example in the nations, from which God hid the wholesom light of his wholesom doctrine about four thousand yeeres before the comming of Christ.

Obiect. They were not made partakers of so great a benefite, because they were not woorthie.

An example of want of the word.

An. Their posterity was neuer a whit more woorthie, which thing besides experience the Prophet doth plentifully witnes*, who reproouing incredulitie, mixed with grosse blasphemies, doth notwithstanding auouch that there should a Redeemer come.

* Mal. 4, 1.

Quest. Why is it rather giuen to the posterity than to their fathers?

An. He may torment himself in vaine, who seeketh a cause here higher than the vnsearcheable counsell of God. Of the other member we haue examples daily, and also there be many extant in Scripture: There is a sermon made before an hundred, twentie embrace it, the rest make small account of it, or else laugh at it, or loath it.

Examples of blindnes.

Obiect. Such diuersitie proceedeth from their malice.

An. The nature of the other should be possessed with like malice, vnlesse God did reforme it by his goodness.

Cor. 4, 7.

13 *Quest.* Why doth he giue grace to the one and omit the other?

An. Luke sheweth a cause of those which imbrace

* *Act.* 33, 48.* *Act.* 16, 14.* *Exod.* 4, 21.* *Iob.* 12, 39.*Ch. 24. The 3. Booke of Christian Institut.*

the word: bicause they are ordeined to life*: we haue an example in Lidia the purple seller*, What shall we then thinke of the other, saue onely that they are vessels of wrath vnto dishonor? Such was Pharaos*, such were the Iewes in Christ his time*.

14 *Quest.* But why do these continue obstinate when the other are framed to obedience?

An. Bicause as Paul answereth, the Lord raised them vp from the beginning, that he might shew his name in all the earth*.

Obiect. God should abuse his silly creatures through his inordinate power, that he might make them the thing whereon his crueltie should play.

An. But the reprobate suffer nothing which is not agreeable to the most iust iudgement of God. If we can not plainely see the reason, let vs not refuse to be ignorant in some point, where the wisdome of God doth exalt it selfe.

15 *Obiect.* God will not the death of a sinner, but that he may be conuerted and liue*.

An. If he will, who shall let him? but he will put the penitent in hope of pardon: bicause he is readie to pardon, so soone as a sinner shalbe conuerted. Therefore he will not his death, bicause he willet repentance.

Obiect. God will haue all to be saued.

An. That is, he hath shut the way to saluation against none order of men.

Obiect. God will haue mercy vpon all.

An. I will haue mercy on whom I will haue mercy: and I will shew mercy to whom I will shew mercy*.

Obiect. God receiueth all to repentance, neither will he haue any to perish.

An. But conuersion is in the hand of God. He giueth a fleshie hart but to a few*.

Obiect. Turne you vnto me, and I will be turned vnto you*.

An. No man commeth vnto God, vnlesse he be preuented of him. Whereupon Ieremie saith*, Turne me O Lord, and I shall be turned: for so soone as thou turnedst me I repented.

16 *Obiect.*

16 *Obiect.* If the case so stand the promises of the Gospel shall carry but smal credite, which auouch that God willeth that which is contrary to his decree, which cannot be broken.

An. The general promises of saluation, do nothing disagree with the predestination of the reprobate. And they are made effectual to vs, when we receiue them by faith: on the other side when faith is made void: the promises is therewithall abolished. The vniuersal promise of saluation.

Quest. But why doth he name all?

An. That the consciences of the godly may the more safely rest when they vnderstande that there is no difference of sinnes, so faith be present: and that the wicked may not obiect that they want a fortresse, whither they may repaire from the slavery of sinne, when as through their owne vnthankfulnes they refuse it when it is offered.

Obiect. Christ saith, Ierusalem, Ierusalem, how often would I haue gathered together thy chickens, and thou wouldst not.

An. Christ speaketh not only in the person of man, but he vpbraideth vnto them that through out all ages they had refused his grace. The double will of God.

Obiect. There is nothing more disagreeing with the nature of God, then that there should be in him a double will.

An. Though the will of God be manifold as concerning our sense and vnderstanding, yet he willeth not somtimes this, somtimes that in himself: but according to his wisdom which is diuersly manifold, as Paul calleth it*, doth make our senses amased, vntill it shall be granted vs to know, that he wil that wonderfully which now seemeth contrary to his will. * Eph. 3. 10.

Obiect. Seeing God is a father, it is an vniust thing that he should cast off any, saue him who through his own fault hath deserued this before.

An. As if Gods liberalitie did not reach euen vnto swine and dogs: who bringeth foorth the sun vpon the good and the euill, yet the inheritance is laid vp but for a few, to whom it shall be said, Come ye blessed. &c. Mat. 3. 45.
Mat. 25. 34.

Why the reprobate are hated.

Obiect. God hateth nothing of that which he hath made.

An. God hateth the reprobate: bicause being destitute of his spirit, they can bring forth nothing but cause of curse.

Obiect. There is no difference betweene the Iewe and the Gentile*, therefore the grace of God is set before all indifferently.

An. God calleth as wel of the Iewes as of the Gentiles according to his good pleasure, so that he is bound to none.

* Rom. 11, 20.

Obiect. God hath shut vp all things vnder sin, that he may haue mercy vpon all*.

* Rom. 9, 20.

An. Namely, bicause he will haue the saluation of al those which are saued to be ascribed vnto his mercy: although this benefit be not common to all. Let vs cry out at such depth, O man, who art thou that disputest with God*? For Augustine doth truly affirme that they deale peruersly, which measure Gods righteousness by the measure of mans righteousness.

CHAP. XXV.

Of the resurrection.

3. Tim. 1, 10.

* Rom. 8, 18.

The patience of the faithfull.
Meditation of the resurrection.

Christian felicitie.

* Phil. 3, 20.

* Heb. 10, 12.

1 **A**lthough Christ hauing ouercome death, hath giuen vnto vs the light of life, being now not strangers but of the household of God, that we may want nothing vnto perfect felicity: yet let it not be as yet troublesom to vs to be exercised, in an hard warrefare: bicause we hope for those things which do not appeere*. Hence we haue need of patience, least being weary, we either turne our backs, or forsake our standing. Wherefore he hath soundly profited in the Gospel, who is acquainted with a continuall meditation of the blessed resurrection.

2 For seeing that it is our onely and perfect felicity to be ioyned with our God, we must lift vp our mindes vnto the resurrection*. For our conuersation is in heauen, from whence we also looke for a Saviour*,

to our redemption*.

3 The very weight of the thing it selfe will sharpen our desire. Neither doth Paul without cause affirm, that vnles the dead rise againe, all the whole Gospel is vaine and deceitful* : bicause our estate should be more miserable, than the estate of other liuing creatures, seeing we are euery houre as sheep appointed to be slain*. And therefore all the authoritie of the Gospell should fall to the ground, which both our adoption, and the effect of our saluation doth comprehend. Furthermore, that our faith may ouercome all lets, the Scripture ministreth vnto vs two helps: the one is in the similitude of Christ*: the other is in the omnipotency of God*. For Christ is the first fruits of the resurrection : then they that are Christs, euery one in his own order*.

Helps.

I 2

* Phil. 3, 21.

1. The likelihood of Christ.

* 2. Cor. 4, 10.

1. Cor. 15, 22.

2. The power of God.

* Phil. 3, 20.

4 Paul saith briefly concerning the power of God that he may make, saith he, our vile bodies like to his glorious body according to the working of his power, whereby he is able to subdue all things to his self. Therefore let vs with Paul triumph amidst the fight, bicause he is able who hath promised vs the life to come, to keep that which is committed to him : and so let vs reioice that the crowne of righteousness is laid vp for vs, which the iust iudge shall giue vs*.

Comfort.

* 2. Cor. 4, 8.

5 *Obiect.* Death is the last end of things, and the destruction of man. And Salomon saith also that, A liuing dogge is better than a dead*, & in another place*, who knoweth whether mans soule goeth vpward, and the soule of a beast downward?

Ecc. 9, 4.

Ecc. 3, 21.

An. Salomon speaketh of the common and receiued opinion. For to what end serueth the holy and inuolable manner of burying, saue onely that it might be an earnest of a new life.

Obiect. This sprang from error.

An. The holy men of old did alwaies vse buriall, and God would haue the same custome to continue amongst the Gentiles, that the shew of the resurrection which was before their eies might awake vp their sluggishnes.

Obiect. That ceremonie was fruitlesse.

R 4

An.

An. Yet it is profitable for vs if we do wisely consider the end. But the whole Scripture doth cry that there shall be none end neither of the blessednes of the elect, neither of the punishment of the reprobate.

Chiliassts.

* Apoc. 20, 4.

Obiect. The kingdome of Christ endureth but a thousand yeeres*.

An. This is a childish surmize: for he speaketh not in that place of the eternall blessednes of the Church, but of diuers troubles which were prepared for the Church when she was as yet vpon the earth.

Obiect. It were too great crueltie in God, if the wicked should be punished eternally.

An. God is not iniurious, if he depriue them of his kingdome, who made themselues vnwoorthie thereof through their vnthankfulness.

Obiect. But their sinnes last but for a time.

Why the punishment of sin is eternall.

An. But the maiestie of God which they haue offended by sinning is eternall. Therefore it is for iust causes that the remembrance of our iniquitie doth not perish.

Obiect. Then their punishment shall be greater than their offence.

An. It is vtollerable blasphemie, when as the maiestie of God is so lightly esteemed, when as there is no greater account made of the contempt thereof, than of the destruction of one soule.

The soule doth not die.

6 *Obiect.* The whole man shall die: therefore the soules shall rise againe with the bodies.

An. This is a beastly error to make a vanishing blast of the spirit created according to the image of God, and to bring to nothing the temple of the holy Ghost: finally to rob that part of vs wherein the Godhead shineth most, of this gift, so that the state of the bodie should be better than the state of the soule.

Quest. What middle state of the soules is there?

An. It is neither lawfull nor expedient to enquire curiously. It was said to the theefe, this day thou shalt be with me in Paradise*. Let vs commend our soules to Christ, as did Stephen*. The soules of the reprobate suffer such torments as they haue deserued*.

* Luk. 23, 43.

Act. 7, 59.

Mat. 5, 8.

Joh. 12, 32.

Quest.

Quest. Where shall they be?

An. There is not that demension of the soule which is of the body. The gathering together of the holy spirits is called Abrahams bosome: it is enough. Iude assigneth the same lot and portion to the reprobare which he alloteth to the devils*, to be fast bound in chaines vntill such time as they be brought vnto the punishment whereunto they are adiudged.

Abrahams bo-
sorne.

* Iud. 6.

7 *Obiect.* The immortal soules shalbe clothed with new bodies. For it is not likely, that flesh which is vncleane, shall rise againe.

Manichæus.

An. As if there were none vncleannes of the soules: neither could that be purged by God which is infected and defiled with the blot of sin. Euery one saith Paul, shal receiue by his body, whether good or euill. And this doth plaine reason tell vs. For if death which hath his beginning from the fall of man, be accidentall; the restoring which Christ brought appertaineth to the same body, which began to be mortall. Moreouer, if we must haue new bodies giuen vs, where is the likelihood of the head and members? Christ rose againe: but did he then create to himselfe a new body? Yea, he tooke to himself againe that mortall body which he did beare before.

2. Cor. 6, 10.

Death acci-
dentall.

8 Therefore the spirit of God doth euery where in the scripture exhort vs to hope for the resurrection of our flesh*. And baptisme is vnto vs a seale of the resurrection to come*. To the same end tendeth the word Sleeping, which gaue also the name to church yards. Therefore we shall rise againe in the same flesh which we beare, as touching the substance, but the quality shall be changed, and the estate shall be farre more excellent: for the corruptible body shall put on incorruption*. Also we must note a difference betweene those which died long ago, and those whom that day shall finde liuing and remaining. For, as Paul witnesseth*, we shall not all sleepe, but we shall be all changed. Neither shall those which then are alieue preuent the dead, but rather they shall rise againe first, which haue slept in Christ*.

Gen. 13, 4.

Baptisme.

Col. 2, 12.

* 1. Cor. 15, 29.

* 1. Cor. 15, 51.

* 1. Thes. 4, 15.

Heb. 9, 27.

Obiect. It is appointed for al mortal men once to die*.

An.

An. Where the state of nature is changed, it is a kind of death.

9 Quest. By what right is the resurrection common to the wicked, and to those which are accursed of God, which is a singular benefit of Christ?

An. Those things which are proper to Christ and his members flow ouer vnto the wicked also, not that they may lawfully possesse them, but that they may be made more inexcusable: So the sunne riseth vpon the good and the bad*.

* *Mat. 5, 48.*

A similitude.

Obiect. The resurrection is not fitly compared to frail benefits.

An. So soone as the deuils were estranged from God the fountaine of life, they deserued destruction, whereby they should be vtterly abolished: yet through the wonderfull counsell of God there was found a middle estate, that without life they should liue in death. It ought to seeme more absurd, if the resurrection be accidentall to the wicked, which draweth them before the iudgement seat of Christ against their will, whom now they refuse to heare as their teacher.

To liue in death.

The resurrection is accidentall to the wicked.

* *Ose. 13, 14.*

Eternall felicitie.

* *1. Ioh. 3, 2.*

The glory of the Saints vnequall.

* *2. Thes. 2, 19,*

10 And bicause the prophesie of death swallowed vp in victory*, shall then be fulfilled, let vs alwaies remember eternall felicitie the end of the resurrection. We know that we are the children of God*, but it hath not yet appeared: but when we shall be like to him, we shall see him euen as he is. Furthermore as God distributing his gifts to his Saints in this world, doth vnequally cast his beames vpon them, so the maner of their glory shall be vnequall in the heauens, where God shall crown his gifts*.

11 Quest. What distance shall there be between the Prophets and Apostles, between the married and virgins, &c.

A curious question.

An. This is a curious question, and without the bounds of Scripture.

Quest. To what end serueth the repairing of the world, seeing the children of God shall want nothing, but shall be as Angels*?

* *Mat. 22, 30.*

An. In the very beholding and sight of God there shall

shall be so great pleasantnes, that this felicitie shall far exceed all helps wherewith we now are helped*.

* 1. Cor. 23, 12.

12 Furthermore, bicause no description can match the greatnes of Gods vengeance against the reprobate, their torments and vexations are figured to vs by bodily things, namely, by darknesse, weeping, gnashing of teeth, vnquenchable fire, the worme gnawing the hart, without end. Wherby as we ought to be holpen to conceiue after a sort the state of the wretched, so we ought principally to fasten our cogitation in that what a miserable thing it is to be estranged from all fellowship with God, and not so onely, but to feele the maiestie of God so set against thee, that thou canst no way escape, but thou shalt be vrged and pressed by it.

The torments of the wicked.

Mat. 8, 12. & 22,

13. & 3, 1. 12.

Mark. 9, 43.

Ies. 66, 24. &

30, 33.



THE

THE FOVRTH BOOKE OF THE INSTITVTI- ON OF CHRISTIAN RELIGION.

Of the outward means or helps whereby God
allureth vs to the fellowship of Christ,
and retaineth vs in it.

CHAP. I.

*Of the true Church with which we ought
to keepe unitie.*



E haue taught that Christ
is made ours by the faith
of the Gospel. But bicause
our rudenes is great, faith
needeth outward helps,
wherby it may both be in-
gendred in vs, and also in-
creased. Therefore he hath
appointed Pastors and
Doctors* to teach vs with

* Eph. 4. 21.

The diuision of
the booke.

mouth, and confirme vs by the administration of the sa-
craments. Wherefore order of teaching doth require,
that we intreat now of the church, to which God hath
committed this treasure, and also of the gouernement,
orders, and power therof: also of the sacraments, and
last of all, of politike order.

What it is to
beleue the
Church.

I

2

2 In the Creed where we professe that we beleue
the Church, that is referred not onely vnto the visible
Church wherof we now speake, but also vnto the inuisi-
ble. We beleue, bicause oftentimes there is no diffe-
rence betweene the children of God and profane men:
Again, it doth sometimes not appeer in the eies of men,
but

but as wheat cornes are hid vnder an heape of chaffe, so is it onely knowne to God alone. That happened in the time of Elias. But we do not say, In the church, as in God, bicause our confidence resteth in him, which should not so agree to the church. It is called catholike or vniuersal, bicause as there is but one head, Christ, so also there is but one body, whereof there be many members, liuing together by one faith, hope, loue, and through one spirit of God.

The catholike Church.

3 Vnder the catholike and vniuersal church we comprehend the visibie church. The communion of saints is added.

Vnder the catholike Church the visibie is comprehended.

Obiect. This clause was for the most part omitted by the old writers.

An. Yet must it not be neglected, bicause it doth better expresse the quality of the church, as if it were said, that they are gathered together vnto the fellowship of Christ vpon this condition, that they may mutually impart whatsoeuer benefits God bestoweth vpon them.

** Act. 4. 32.
Eph. 4. 4.*

Obiect. By this meanes the diuersity of grace is taken away.

An. No: for we know that the gifts of the spirit are diuersly distributed.

Obiect. But by this meanes the politike order is taken away, wherby it is lawfull for euery man to possesse his owne goods.

An. There is such a community auouched as Luke describeth, that the multitude of beleeuers had one hart and one soule. Also there is great argument of consolation in the very imparting of good things: For we know that al that appertaineth vnto vs, whatsoeuer the Lord bestoweth vpon his members and ours.

*Act. 4. 32.
Consolation drawn frō the communicating of ecclesiasticall goods.*

4 But bicause we are now purposed to intreat of the visibie church, let vs learne euen by this one title of mother, how necessary the knowledge thereof is, seeing there is none entrance into life, vnlesse she conceiue vs in hir wombe, vnlesse she bring vs foorth, vnlesse she nourish vs with hir breasts. That done, vnlesse she defend vs vnder hir custody and gouernment, vntill hauing put off

A similitude.

* Mat. 22, 30.

Jes. 37, 32.

Jes. 2, 32.

Pastors.

* Eph. 4, 11.

Assemblies.

A similitude.

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* Mal. 4, 6.

Joh. 15, 16.

* 1. Cor. 3, 7.

1. Cor. 15, 10.

* 1. Cor. 3, 7.

1. Cor. 15, 10.

Why the wicked are suffered in the Church.

1 2

The markes of the true church.

1 2

* 1. Tim. 3, 15.

Ch. I. The 4. Booke of Christian Institut.

off this mortall flesh, we be like to angels*. Moreover, there is no saluation to be hoped for without hir bosom*.

5 And to the end we may be nourished and kept in the Church, God hath giuen vs pastors*, to whom is committed the preaching of the heavenly doctrine. For this purpose would he haue onely assemblies to be kept, that doctrine might nourish the consent of faith.

Obiect. The beholding of a mortal man doth debase the word of God.

An. An vnestimable treasure must not therefore be cast away, because it is brought vnto vs in earthly vessels. For by this means our obedience is tried, and our infirmitie is provided.

6 *Obiect.* That is falsly translated to mortall man, which is proper to the spirit.

An. God who is the author of preaching, ioining his spirit with it, promiseth fruit therof*: or againe when he separateth himselfe from outward helps, he challengeth to himselfe alone, as well the beginnings of faith, as the whole course therof*.

7 Furthermore in the visible church there be many hypocrites intermingled, who haue nothing of Christ besides the only title, who are suffered for a time, either because they cannot lawfully be conuict by iust iudgement, or else because there is not alwaies such sharpe discipline vsed as ought to be.

8 Therefore the Lord hath set it out vnto vs by certaine marks, so far as was expedient for vs to know it.

9 Namely, by the ministerie of the word, and the administration of the sacraments.

10 For whersoever the preaching of the Gospell is reuerently heard, and the sacraments are not neglected, there appeereth neither deceitfull, ne yet a doubtfull face of the Church: whose authoritie no man may despise, nor yet refuse her admonitions: for it is the pillar and strong stay of truth, & the house of God*: therefore to depart from the Church, is to deny God and Christ.

11 Wher-

11 Wherefore let vs keepe diligently these marks imprinted in our minds. For there is nothing which satan doth more go about, than to take awaie the one of these, or else both: sometimes, that hauing abolished these marks, he may take away the true distinction of the church: sometimes that hauing brought in contempt therof, he may carry vs away from the church by manifest falling away.

Satan attempteth to take away the marks of the Church.

12 But although there creepe in sometimes some fault either in the administration of doctrine, or of the sacraments, yet it may not estrange vs from the communion thereof. For al points of true doctrine haue not one forme. In the meane season, if we endeuor to amend that which misliketh vs, we do that according to our dutie.

13 And our sufferance must go far farther in tolerating the imperfection of life. For it is an easie matter to slip here.

Obiect. The church is not there where there is not perfect purenesse of life. Bicause the church must be holy*.

Puritanes.
Donatists.
Anabaptists.
* Eph. 5, 26.

An. Christ taught by many parables that the church will be mixed of good and euill, vntill the day of iudgement*.

* Mar. 13, 47-49
3, 12.

14 *Obiect.* It is an vtollerable thing that the plague of vices doth so raigne euery where.

An. I grant: and yet Paul confesseth the church of the Corinthians to be the fellowship of Christ and the saints, though a filthy blot had besmeared almost all the whole body, not onely in corruption of maners, but also of doctrine*. And among the Galathians the Apostle found churches which were forsakers of the Gospell*.

* 1. Cor. 1, 11. 6, 3, 3, 5, 1. 6, 7.
9. 15, 12.
* Gal. 1, 6.

15 *Obiect.* If it be not lawfull as Paul witnesseth*, to eate common bread with wicked men, much lesse shall it be lawfull to eate the Lords bread.

* 1. Cor. 5, 2.

An. It is surely a great reproch and shame, if dogs and swine haue a place among the children of God. And much more if the sacred body of Christ be made common to them. Let the Pastors be circumspect in that

Swine and dogs are not to be admitted.

that point.

Obiect. It is the duty of a godly man to withdrawe himselfe from all company of the wicked, and to haue no familiaritie with them.

An. It is one thing to auoid the company of the wicked, and an other thing to forsake the fellowship of the Church through hatred of euill men.

Obiect. It is sacrilege to participate with them of the Lords bread.

An. Paul doth exhort them which come to the Lords table, that euery man examine himselfe, not another, or the whole Church. He which eateth vnwoorthily, eateth damnation to himselfe, and not to others*.

1. Cor. 11, 28. 29.

Temptation
through rash
zeale of righte-
ousnes.

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16 And although this temptation do sometimes assault euen good men, through rash zeale of righteousness: yet we shall find this, that too much churlishnes springeth rather from pride and hautines, than from meere holines, and the true desire thereof. Notwithstanding, if any be moued with this temptation, let them thinke with themselues, that in a great multitude there be many holy in the sight of God, whom they see not: that of those which seeme diseased, there be many, which being awaked with the feare of God, do desire to attaine to greater integritie: and that they must not giue iudgement vpon a man for one fact: moreouer, that there is greater force both in the ministerie of the word, and also in the participation of holy mysteries, than that all that force can vanish away through the default of certain wicked men. First of all, that in iudging the church, the iudgement of God is of greater force, than the iudgement of men.

17 *Obiect.* Christ hath clenfed his Church through the washing of water, in the word of life, that he might make it to himselfe a glorious bride, not hauing spot or wrinkle, &c*.

* Eph. 5, 26.

An. The Lord worketh daily in polishing her wrinkles, and in wiping away hir blots. Whereupon it followeth that hir holines is not yet perfect.

Obiect. The Prophets prophesie that Ierusalem shall be holy, through the which strangers shall not passe.

Isa. 3, 17.

Isa. 35, 8.

An.

An. That must not be vnderstood as if the members of the Church should haue no blot, but bicause they bend all their force to attaine vnto holines and purity, the cleanes, which they haue not as yet obtained, is attributed to them through the goodnes of God.

18 There was great corruption in the Church of Israell*, and yet for all that the Prophets did not therefore erect to themselues new Churches, or build new altars. * I/4. 1, 10.

19 What manner age was that of Christ and the Apostles? And yet the desperate impietie of the Pharisees could not be letted, neither yet that dissolute kind of life which raigned euery where at that time, but they would be partakers of the same sacrifices with the people, and would come together with the rest into one temple vnto the publike exercises of religion. Therefore let both these continue firme and certaine: that they are not to be excused, who forsake the Church. Secondly, that the faults of men do not hinder, but that we may rightly professe our faith there: bicause the godly conscience is not hurt euen with the vnworthines of the Pastor: neither are the sacraments les wholesome for an holy man, bicause they are handled of vncleane men.

The Church must not be forsaken.

20 *Obiect.* When the Pastors exhort the people to go forward, and to flie to pardon, they lead them away from perfection.

An. It is a diuelish deuise, to infect our minds with confidence of perfection, whiles we are yet in the course. And therefore in the Creede remission of sinnes is annexed: & we are entred into the societie of the Church, by the signe of washing.

Confidence of perfection is vaine.

21 Neither doth the Lord onely once receiue vs into the Church by remission of sinnes, but also he keepeth vs in it by the same.

Remission of sinnes.

22 To make vs partakers of this good thing the keies of the Church are committed and giuen, not onely that they might be loosed from their sinnes, which should be conuerted from vngodlines, vnto the faith of Christ, but rather, that the Pastors might continually execute this office among the faithfull. Therefore we must marke

Why the keies were giuen to the church.

three things in this place. First, that how great soeuer the holines of the saints be here, yet can they not stand before God without remission of sinnes. Secondly, that no man can enioy this benefit of the Church, vnlesse he continue in the fellowship thereof. Thirdly, that it is distributed by the ministers of the Church, either by preaching the Gospell, or administering the Sacraments.

Anabaptists.
Nouatians.

23 *Obiect.* The people of God is regenerate by baptisme vnto a pure and angelicall life. But if any man sinne after baptisme, there is no longer any hope of pardon.

* *Mat. 6, 17.*

* *Mat. 18, 22.*

An. By the commandement of the Lord the Saints do daily say, Forgiue vs our trespases*, and he promisseth pardon. Whom will he haue vs to pardon seauentie times seauen times*, not our brethren? God pardoneth not once or twise, but so often as a sinner sigheth and gtoneth vnto him.

The Infirmite
of the saints.
* *Gen. 36, 18.*

24 The Patriarks were circumcised, and diligently taught righteousness: and yet they conspired to put their brother to death*. Simeon and Leui did rage cruelly against the Sichemites*. What shall we say of Ruben, Iuda, Daud, and many other: being regenerate they fell filthily: and yet they obtained pardon.

Rebellion a
great offence.

* *Ier. 3, 1, 12.*

25 What offence is greater than rebellion? For it is called a diuorcement betweene God and his Church: but this is ouercome by the goodnes of God*, Returne vnto me, saith the Lord, and I will receiue thee, Returne thou, turne away, and I wil not turne away my face from thee. Neither was it in vaine, that he ordained in the law, daily sacrifices for sinnes.

* *Mat. 26, 35.*

26 Is this benefite taken away from the faithfull by the comming of Christ, that they dare not pray for forgiveness of sinnes? He should haue come to the destruction, & not to the saluation of his. Peter denied Christ, and that not without cursing*, and yet he is not excluded from pardon.

* *Gal. 1, 6. & 3, 1.*

& 4, 9.

* *1. Cor. 12, 21.*

27 The falling away of the Galathians was no smal sinne*. The Corinthians did swarme with more and no lighter offences*. And yet neither of them is excluded from

from the mercy of God.

28 *Obiect.* Euery fault is not an vnardonable sin, but the voluntary transgressing of the Law.

An. Why did God then command in the law sacrifices to be offered for purging the voluntary finnes of the faithfull*? Who can excuse Dauid by ignorance? * *Leuit. 4.* Did the Patriarks thinke the murthering of their brother a lawfull thing?

29 *Obiect.* The finnes which are forgiven the faithful daily are light faults, which come vpon them thorough infirmity of the flesh: but solemne repentance for more hainous offences, ought no more to be repeated than baptisme.

An. Whereas the men of old did so hardly pardon those who had committed any thing woorthy to be punished by the Church, they did it not for this cause, because they thought that the Lord would hardly pardon it: but they meant by this sharpenes to terrifie others, that they might not run headlong into wickednes: for which they should be estranged from the fellowship of the church. The sharpe censure of the old fathers.

CHAP. II.

A comparison of the false Church with the true.

1 **T**herefore seeing the Church being grounded vpon the doctrine of the Apostles and Prophets*, * *Eph. 2, 10.*

hath the ministry of the word and Sacraments as proper to it, if you take away doctrine, how shall the building any longer stand? It is the stay of truth*. Therefore there is no church where lieng and falshood raigne. * *1. Tim. 3, 15.*
The Church is the ground work of truth.

2 Seeing the case so standeth in Papisme, we may perceiue what church remaineth there. In steed of the ministerie of the word there raigneth a peruerse government made of lies, which partly extinguisheth the pure light, and partly choketh it: in place of the Lords Supper is come most filthy sacrilege: the worship of God is disfigured with a diuerse heape of superstitions: all doctrine is buried and banished: publike assemblies 1
2
What the masse is.

are schooles of idolatry and impietie.

There is no succession without Christ.

Obiect. The church of Rome being founded by the Apostles, consecrated by the blood of the martyrs, hath beene preserved by continuall succession of bishops: therefore it is the true church.

An. The colour of succession is nothing woorth, vnlesse the posterity hold the truth which they haue receiued of their fathers by hand, vncorrupt, and vnlesse they abide in it.

Wherin the Papists and the Iewes agree.

3 Therefore the Romanists pretend none other thing at this day, than did the Iewes in old time, when they were reprooued by the Lords Prophets for their blindness, impietie, and idolatrie. For as they did gloriously boast of the temple, ceremonies, and sacrifices*, so in steede of the Church they shewe certaine outward vifures.

* Ier. 7, 4.
Ezech. 10, 4.

4 For this is a perpetuall marke wherewith our Lord hath marked vs, He which is of the truth, heareth my voice*. I am that good shepheard, and I know my sheepe, and am knowne of them. My sheepe heare my voice*. The Church is the kingdome of Christ: he raigneth by his word: therefore seeing there is no scepter in Poperie, shou'd the kingdome of Christ be there?

* Ioh. 18, 37.
* Ioh. 10, 14.
The Church is Christs kingdome.

Who are heretiks and schismatiks.

5 *Obiect.* They are guiltie of schisme and heresie, who preach any other doctrine than that which the Church of Rome doth preach, and haue by themselves assemblies to pray, to baptise, and to minister the Supper.

An. They are called heretikes and schismatiks who making a diuision, do breake in sunder the communion of the Church, which is contained in two bonds, to wit, the agreement of true doctrine, and brotherly loue: whereupon Augustine putteth this difference betweene schismatikes and heretikes*, bicause the latter corrupt with false opinions the sinceritie of faith: and the former, euen where there is like faith, do breake the bond of fellowship.

Lil. quest. Euan.
sect. Mat.

6 How then should we be such which keepe the doctrine of the truth, hauing cast away lying? I say nothing of that that they haue excommunicate and cursed

vs:

vs: the Apostles had experience of the same*.

* Ioh. 16, 2.

7 The true Church was at that time extant among the Iewes & Israelites, when they did abide in the lawes of the couenant. But after that hauing forsaken the law of the Lord, they did degenerate vnto idolatrie, they partly lost that prerogatiue. For who dare call that company the Church, where the word of the Lord is manifestly troden vnder foote?

Without the word there is no Church,

8 *Quest.* Was there then no parcel or part of the Church among the Iewes after that they fell to idolatrie.

An. There were some degrees in the very falling away. For they came not straight way to the vttermost point, vntill euen the very Priests did defile the temple of God with prophane and abhominable rites.

Obiect. The state of religion, say the Papists, is not so corrupted amongst vs, as it was in the kingdome of Israell vnder Ieroboam.

An. But they haue grosser idolatry, neither are they purer in doctrine.

There is greater corruption vnder the Pope than vnder Ieroboam.

Obiect. All the Prophets which were at Ierusalem, when things were most corrupt there, did neither offer sacrifice by themselves, neither had they seueral assemblies gathered to praier.

An. They were commanded to meet together in Salomons temple*. And yet they were not enforced to vse any superstitious worship: yea they tooke in hand nothing but that which was appointed of God. But what like thing haue the papists?

The commandement to meet in the temple.
* Exod. 29, 9.

10 We will willingly grant them that, which the Prophets granted to the Iewes, and Israelites of their time*, seeing things were there in better state. And yet they cry euery where, that the assemblies are profane, wherto they may no more agree, than deny God. But and if there be a church in popery, then is the church not the pillar of truth*, but the establishment of falsehood: not the tabernacle of the liuing God, but a receptacle of idols.

* Isa. 1, 14.

* 2. Tim. 3, 19.

11 Notwithstanding as there remained in times past among the Iewes, certaine peculiar prerogatiues of the church, so neither do we at this day take from the Pa-

There remaine footesteps of the Church.

pists

pists the footsteps which the Lord would haue to remaine among them, after the scattering abroad of the church: for circumcision could not be so profaned and defiled with their vncleane hands, but that it was also a Sacrament of his couenant. So God in popery preferred baptisme to be a testimony of the couenant.

* Dan. 9. 27.

* 2. Theff. 2. 4.

12 By this meanes that is fulfilled which Daniel* & Paul* foretold concerning Antichrist, namely that he should sit in the Temple of God. Thereby is meant that his kingdome shall be such, as shall neither abolish the name of Christ nor of the church, though godlines be so banished, and all things so out of order, that there appeereth there rather the face of Babilon than of the holy city of God.

CHAP. III.

*Of the teachers and ministers of the Church,
of their election and office.*

Why the church
is gouerned by
men.

1

2
* 2. Cor. 5. 20.

1. Cor. 3. 16.

* 1. Cor. 4. 7.

* Eph. 4. 4.
The diuision of
the ministerie.

I **B**Ut though God be able to gouerne and teach the church, either by himself or by Angels, yet there be three causes for which he had rather haue this done by men. First he declareth his good will toward vs, when he taketh from among men, such as should be his ambassadors in the world, and represent his person*. Secondly, this is the best exercise vnto humilitie, when as he acquainteth vs to obey his word, howsoeuer it be preached by men, like to vs*. Last of all nothing is more fit to nourish mutuall loue, than that men should be knit together with this bond, when one is made Pastour to teach the rest, and the scholers receiue from one mouth common doctrine. All this ministerie doth Paul diuide into fve things when he saith*, The same hath made some Apostles, some Prophets, some Euangelists, some Pastors, and teachers, vnto the restoring of the Saints, &c.

2 In these words he teacheth two things; first that the ministry which God vseth in the gouerning of his Church, is the principall bond whereby the faithful are knit

knit together in one body. Secondly that the Church can by none other means be kept in safetie, vnlesse it be vpholden with these props and helps, wherein it hath pelased the Lord to place the safetie therof. For neither the light and heat of the Sunne, or meate and drinke, are so necessary for this present life, as is the Apostolike and pastorall function for preserving the Church vpon earth.

The necessitie of preaching the word.

A similitude.

3 Furthermore, God did set foorth this woorthines with such titles as he could, saieng that their feete are beautifull, and their comming blessed which bring tidings of peace*. That they are the light of the world: the salt of the earth: and the ministers of the Spirit, of saluation, and of eternall life*. Therefore did he sende Peter to Cornelius*, and Paul to Ananias*.

* *Jes. 52, 7.*

* *Mat. 5, 13, 14.*

* *2. Cor. 3, 9.*

* *Act. 10, 3.*

4 The Apostles haue no certaine bounds appointed them, but the whole world is assigned them to be brought vnder the power of Christ*. Not al those which were interpreters of the will of the Lord were Prophets: but such as excelled in singular reuelation. Euangelistes were lesser in dignitie than the Apostles, and next them in office: Pastours are such as beare rule of discipline, and the administration of the Sacraments: but doctors onely of interpreting the scripture. Of these, onely the two last remaine in the Church: the other three the Lord raised vp in the beginning of his kingdome.

* *Act. 9, 6.*

Mat. 16, 15.

Apostles.

Prophets.

Euangelists.

Pastors.

Doctors.

5 Therefore the same likelihood which our doctors haue with the old Prophets, the same haue our pastors with the Apostles. The office of the prophets was more excellent, by reason of the singular gift of reuelation wherein they did excell, but the office of the doctors hath almost like respect.

6 For the office of the Apostles was to preach the Gospell, and to baptise those which beleeued, vnto remission of sinnes*. Paul appointeth the same office to Pastors, namely to preach the Gospell, and to minister the Sacraments*. As for the order of teaching it consisteth not only in publike sermons, but it appertaineth also vnto priuate admonitions*, but that which the

* *Mat. 28, 19.*

Luk. 22, 19.

* *1. Cor. 3, 1.*

* *Tit. 1, 9.*

Act. 20, 10, 31.

Apostles did to all the whole world, that doth the pastor to his flocke.

Let Pastors
haue their
churches.

7 We assigne to euery pastor his church. Yet they may helpe other churches, if any thing happen which requireth their presence, but they must not thinke vpon remoouing, neither ought they for their owne commodity to seeke to be at liberty. Againe, if it be expedient for any to be translated to an other place, let him not attempt this on his own head, but let him waite for the publike authority.

* Rom. 12, 7.
1. Cor. 12, 28.

8 And they are called Bishops, Elders, Pastors, Ministers, without difference, which rule Churches. Hitherto concerning the offices which consist in the ministry of the word. But there be other also*, as powers, the gift of healing, interpretation, gouernment, caring for the poore, whereof two remaine, gouernment and care for the poore. Gouernors were Elders chosen out of the multitude, which should beare rule together with the bishops in censuring maners, and exercising discipline*. Therefore euery church from the beginning had hir Senate gathered of godly, graue, and holie men, who had authority to correct vice. Which is necessary for all ages.

* Rom. 12, 7.
The consistorie
of the Elders.

Who were
Deacons.

* 1. Tim. 5, 10.

* Act. 6, 3.

9 The charge of the poore was committed to Deacons, whereof there be two sorts. For some did distribute the almes: some gaue themselues to care for the sicke: such as were widowes*. Yet the Scripture doth specially call them Deacons, who are made as it were publike treasurers for the poore: whose institution is described by Luke*.

* 1. Cor. 14, 40.

Let no man
teach without
a calling.

1

2

Fower things
to be obserued
in calling.

10 And now seeing all things must be done in order and decently in the holy assemblie*, that must be obserued principally in appointing gouernment. Therefore let no man rashly intrude himselfe to teach or gouern without a publike calling. Therefore that a man may be counted a minister of the Church, first let him be rightly called: and then he must answere his calling.

11 And this treatise consisteth in foure points: that we know what maner persons are to be made ministers, and how, and by whom, and with what rite, they are to be

be appointed. I speake of the outward calling, which appertaineth vnto the publike order of the Church. But I omit that secret calling wherof euery minister is priuie himselfe before God, that he hath taken vpon him the office offered him, neither of ambition, nor through couetousnes, but in the sincere feare of God, and with a desire to edifie the Church.

Outward.
Inward.

12 Paul teacheth, what maner persons are to be chosen to be Bishops, namely such as are of sound doctrine, and holy life, and not guiltie of any notorious vice, which may both take away their authoritie, and also defame the ministry. There is alrogether like consideration to be had of Deacons and Elders. And how, is referred vnto religious feare. Heereof came the fastings and praiers which the faithfull did vse when they made Elders*.

What maner
persons.

Tit. 1, 9, 10.
2. Tim. 3, 1, 2.
2 How.
Act. 14, 23.

13 The third thing is, by whom they must be chosen. The rule must not be fet from the Apostles, who addressed themselues vnto the worke at the commandement of God and Christ alone. Therefore is it that they dare not appoint another in the place of Iudas, but they set two in the midst among them, that the Lord may declare by the lot, whether of the two he will haue to succeed*. Also Paul denieth that he was made by men*.

3 By whom.
Immediate.

* *Act. 1, 23.*
* *Gal. 1, 12.*
Mediate.

14 But no man that is well in his wits will deny that bishops are appointed of men, seeing there be so many testimonies of Scripture extant for this matter.

15 Now the question is whether the minister ought to be chosen by the whole church: or onely by his fellowes in office, and the elders, or onely by the authority of one? Cyprian* answereth these questions*, when he affirmeth that it commeth from the authority of God, that the priests be chosen in the sight of all, the multitude being present, and that he be allowed meere and woorthy by publike iudgement and testimony.

* *lib. 1. Epist. 3.*
Let the priest
be chosen, the
people being
present or mi-
nisters.

Obiect. Titus in Creta*, Timothy at Ephesus*, did appoint elders.

* *Tit. 1, 5.*
* *1. Tim. 5, 21.*

An. Not alone: but they were onely as chiefe, that they might go before the people with good and wholesome

some

some counsel. So the pastors ought to beare rule in the election, that no offence be committed in the multitude, either through lightnes, or through euil affections, or through tumult.

4 What rite.
Laying on of
hands.

* Gen. 48, 14.
* Mat. 19, 15.

The vse of lay-
ing on of hands.

16 The rite of ordering remaineth. And it is manifest that the Apostles vsed none other rite or ceremony, than laieng on of hands. Which rite came from the Hebrewes: who did as it were represent to God by laieng on of hands, that which they would haue consecrated, as we may see in the blessing of Ephraim and Manasses*. So the Lord laied his hands vpon the infants*. And though we haue no commandement touching laieng on of hands, yet the diligent obseruation of the Apostles ought to be in steede of a commandement. This sign is profitable to commend vnto the people the woorthines of the ministry that he which is appointed may know, that he is no longer his owne, but he is consecrate to God and the church: that he may beleeue that he shall not want the holy Ghost.

CHAP. II II I.

Of the state of the old Church, and the maner of gouerning which was in vse before Poperie.

Elders.
Seniors.
Deacons.

Readers.
Acoluthes.

Elders.

A Bishop.
A similitude.

The Elder ship.

1 **W**Hat ministers soeuer the old Church had, it did diuide them into three sorts: into Elders, out of which Pastors and Doctors were chosen: Elders, which bare rule in punishing manners: and Deacons, to whom was committed the charge of the poore, and the distribution of almes. Readers and Acoluthes were no names of any certaine offices, as we shall afterward see.

2 The office of teaching was committed to the Elders. They according to their office did chuse one in euery city, to whom they gaue the title of Bishop: least through equalitie discord should arise. Yet he had no Lordship ouer his fellowes in office: but the Bishop had that function in the company of Elders which the Consull had in the Senate, that by his authoritie he might gouerne

gouverne the whole action, and that he might execute that which was decreed by the common counsell. And that was brought in by mans consent, according to the necessitie of the time. In euery city they had a colledge of Elders, which were Pastors and Doctors. Also there was giuen to euery city a certaine country, which did take Elders thence, and should as it were be accounted into the body of that Church. If the countrie were larger vnder the bishopricke, then they appointed countrie Bishops, who through the same prouince did represent the Bishop.

Diocese.

Country Bishops.

3 And the Bishops and Elders were to apply themselves to the ministration of the word and Sacraments. Neither do I rehearse the custome of one age onely: for euen in Gregories time, wherein the Church was now almost decaied, it had not bene tollerable for any Bishop to abstaine from preaching*.

** Epist. 24. hom. in Ezech. 11.*

4 And whereas euerie prouince had one Archbishop among the Bishops: and whereas in the counsel of Nice there were patriarchs appointed that did appertain vnto the preseruacion of discipline. And if any thing did happen which could not be dispatched by a few, they referred it vnto the prouinciall Synode. If the greatnes and hardnes of the cause did require greater discussing, the Patriarks were ioined with the Synods, from which they might not appeale but vnto a generall councill. Neither would they inuent any forme of gouerning the Church differing from that which God prescribed in his word.

Archbishop.

Patriarks.

Prouinciall Synode.

A generall Councill.

5 Neither was the order of the Deacons other in that time, than vnder the Apostles. For they receiued the daily almes of the faithfull, and the yeerely reuenues of the Church, for nourishing partly the ministers and partly the poore: but at the appointment of the Bishop, to whom they gaue an account of their distribution yeerly. Subdeacons were ioined to the Deacons, that they might vse their helpe about the poore. Archdeacons were made, when the great plentie of goods did require a more exact kind of distribution. And wheras the reading of the Gospell was committed to them,

Diacons.

Subdeacons.

Archdeacons.

them, as also exhortation to praier, & whereas they ministred the cup in the Supper: that was done to adorne their office, that they might vnderstand that they bare a spirituall function.

The diuision
of the Church
goods into
fower parts.

6 By this we may gather what vse there was of the Church Goods, and what maner distribution was made thereof.

7 At the beginning the administration was voluntarie: after that there were certaine Canons made, which diuided the reuenues of the Church into fower parts: whereof one is assigned to the bishop and his familie: another to the clergie: the third to the poore: the fourth to the repairing of the Churches.

Gelasius cap. Pre.
16. quest. 3.

Gregor. refer. cap.
Mos est. 11. quest.

12.
Hist. Tripur. lib. 5.

** Lib. 11. cap. 16.*

** Lib. ad Nepo-*
tianum.

** Lib. 2 de offic.*
cap. 28.
Clarks,

8 Furthermore, that which they bestowed vpon adorning holy things was very little and meane. And if any neede were that continued also wholly to the poore. So did Cyrillus, Bishop of Ierusalem*, Acatius of Amida*, Exuperius of Thelosa*, and Ambrose* be- haue themselues, neither did they suffer the poore to be hungry.

2
Acolutes,

3
Subdeacons.

9 Those which were appointed to be as it were the seminarie of the church, were called Clarks, but vnproperly. To them they committed first the charge of opening and shutting the church, and they called them doore keepers. After that they called them Acolutes or followers, which waited vpon the bishop, and did accompany him, first for honors sake, and secondly that none euill suspition might arise. Furthermore, they had place granted them to reade in the pulpit, that by little and little they might be made knowen to the people, and that they might learne to abide the sight of the people, least being made Elders they should be abashed when they came to teach. So they went forward by little and little, vntill they were made Subdeacons.

1
What maner.

2
How.

3
By whom.

10 Wheras we said that the first and second points in the calling of ministers were, what maner persons were to be called, and how they were to be called, the old church did therein follow the rule of the Apostles. In that which we set downe in the third place: namely, by whom they ought to be chosen, they did not alwaies keepe

keepe one order. In old time no man was receiued into the company of Clarke, without consent of the whole multitude*. But bicause in those lesser exercises there was no great danger, they began at length to cease from asking the consent of the multitude. Afterwarde, euen in the rest of the orders (except the bishops) the common people left the iudgement to the bishop and elders: saue onely when new elders were appointed to parishes: then it was expedient that the multitude of the place should giue their consent. Orders were giuen at certain times of the yeere, least any should creepe in priuily without consent of the faithfull, or least he should proceed too easily.

Cypr. lib. 5.
When they ceased from asking the consent of the Church.

Orders were giuen at certaine appointed times of the yeere.

Bishops.

11 The people did long keepe their liberty in choosing bishops: hence came these saiengs, let him be chosen bishop, whom the cleargy, multitude, or the greater number shall require. Let him be chosen of all, which must gouerne all.

12 *Obiect.* It was established in the Councell of Laodicia*, that the multitudes should not be suffered to choose.

* *Leo primus e- pisc. 92. cap. 2. Cap. 13.*

An. It was done for good cause: for it commeth to passe scarce at any time, that so many heads agree together in one sense. But there was a good remedie for this danger. For first the clearks alone did choose: and hauing chosen one, they presented him to the magistrate or senate, or chiefe men. They (after consultation had) if they thought the election iust, confirmed it: if not, they did choose one whom they did better allowe. Then he was brought to the multitude. So Leo saith, the desires of the citizens, the testimonies of the people, the iudgement of the honorable, the election of the clearkes must be waited for.

Why the people ceased to choose. What order was kept in electing

Leo Epist. 93.

13 This maner of choosing was yet of force in Gregories time, and it is likely that it endured long after.

14 The fourth thing followeth, with what rite ministers were admitted to their office. The Latins called this, ordination or consecration, the Gretians *Cheirotonia* or *Cheirothesia*. And there is extant the decree of the

With what rite.

Cheirotonia. Cheirothesia.

Niceus

None was ordained without examination.

Nicene councel, that the Metropolitane came together with all the bishops of the prouince, to ordaine him which is chosen. If he cannot, let three at least come together: let those which are absent testifie their consent by letters. They were commanded to be present therefore, that there might the straighter examination be had of the learning and maners of him which was to be ordeined: neither was the matter dispatched without examination.

Consecration of Ministers.

15. Wheras this was done euery where without exception, a diuers maner grew in vse by little and little, that those which were chosen went together to the Metropolitane to require orders: and not long after came in a far worse custome, that the bishops in a maner of all Italie, did fet their consecration thence. But the rite was laieng on of hands.

CHAP. V.

That the ancient forme of gouernment was ouerthrowne by the tyrannie of the Papacie.

Calling.

What maner bishops.

By whom.

1. NOW let vs confer and compare the order of gouerning the popish church, with that of the primatiue and old church which we haue described, that it may more easily appeere how falsly they chalenge to themselues the title of the church. It is best to begin with calling, and we will giue the first place to bishops. There is there no examination of learning or maners, yea, this hundreth yeeres, there hath been found scarce one among an hundred, which had in him any sound doctrine: few which were not drunkards, whooremongers, hunters, &c.

2. Now in choosing, all that right of the people was taken away: their desires, assent, subscriptions and all such things did vanish away. The whole power is translated vnto the Canons onely: they bestowe the bishoprike vpon whom they will, so that it is made at this day for the most part, a reward of adulterie and baudrie.

Obiect.

Obiect. It is exactly prescribed in the very Canons what they must obserue in Election.

An. That one voice of God wherein he describeth the true forme of a bishop ought to be more esteemed *1.Tim.3.1.* than infinite thousands of Canons.

3 Ordaining is nothing but a meere mock: whereas *With what rite.* princes haue by bargaining in some places, obtained of the Bishops of Rome to nominate the bishops, the church had suffred no new losse therein, bicause the election is onely taken from the Canons, who tooke it to themselues by no right.

4 Behold their excellent calling, by reason wherof *Elders.* the bishops boast that they be the successors of the Apostles. And they say that the right to make elders belongeth to them alone: and they are made not to gouerne or feed the people, but to sacrifice: in like sort, when they consecrate Deacons, they speake nothing of *Deacons.* their proper office, but they ordaine them to certaine ceremonies about the chalice and pattin. It was established*, that euery one which was ordained, shoulde haue a place appointed him foorthwith: now it is sufficient if their reueneue be sufficient to sustaine them. *In Synod. Calcedon. distinct. 70. cap. 1.* They do indeed with great pompe shadow that which they do, but they be onely visures, wherein there is no foundnes.

5 *Obiect.* Bishops haue vicars to enquire of learning before ordering. *Vicars.*

An. But what? whether they can read their masses: whether they can decline some common word wherewith they meete in reading. When those which are to be ordred are brought to the altar, it is demanded thrise in words which they vnderstand not whether they be worthy of the honor? One which neuer saw them, answereth, they be worthie. Is not that to mocke God and men?

6 How much better do they behaue themselues in bestowing of benefices? Truly so, that no one of them *Bestowing of benefices.* can hit another in the teeth. All of them break in generally as into a farme of their enemies.

7 But this is also a greater monster, that one man *is*

at libertaries. is appointed to gouerne fiue or fixe churches. We may see in princes courts, yoong men which are thrise Abbots, twise bishops, once archbishops.

8 But let vs see how faithfully they do their dutie. Of priests, some are monks, some seculars. That former flocke was vnknownen to the old church, to which this song is now first sung: let a monke being content with his cloister, neither presume to minister the sacraments, or to beare any other publike function. A manifest mocking of God.

9 Seculars are partly beneficed, & partly they spend their daily labor in saieng masse, or in singing, and they liue by the wages which they get that way. Benefices, haue either cure of souls as bishoprikes or parishes: or else they be stipends for dainty men which get their liuing by singing, as prebends, canonships, personages, dignities, chaplenships. As for hirelings, they get their liuing from day to day, and after a shamelesse maner set themselves to sale for gaine, and like hungry dogs with importunate begging, they wring out of men against their will, that which they put in their hungrie bellie. They sacrifice Christ vpon the altar: which is to do sacrifice not to God, but to the deuill.

10 The same account ought we to make of canons, deanes, chaplains, prouosts, &c.

11 There remaine bishops and gouernors of parishes, who haue an excellent office if they would vse it. They haue churches committed vnto them, though they turne the charge ouer to their vicars: they make none other account of them than of farmes, ouer which they set their vicars as bailifs or farmers: as if it were the office of a pastor to do nothing.

12 Of this did Gregory complaine in his time, saieng, The world is full of priests: and yet it is a rare thing to finde laborer in the haruest: bicause we take vpon vs in deed the office of the priests, but we do not the worke of our office.

13 But if any man duly examine all this face of Ecclesiasticall gouernment, which is vnder popery at this day, he shall find that there is no thecuissh corner, wherein

Monks.
1

2
Seculars.
1
2

Benefices.

Hungrie hire-
lings.

Canons, &c.

Bishops.

A similitude.

Hom. 17.

Poperie is an
horrible thec-
uissh corner.

wherein robbers do live more licentiously without law and order.

14 But if we descend vnto the maners, where shall we find that light of the world, the salt of the earth? Examinations of maners. Where is that holines which may be as a perpetual rule * Mat. 5, 14. to iudge by. There is no kind of men more infamous at this day, for riot, wantonnesse, daintinesse, and finally for all kind of lusts.

15 Let Deacons now come forth, where is that most holy distribution of goods? But they are not made to that end. For there is none other thing enioined them, but to serue at the Altar, to recite the Gospell, or to sing it, and to do I cannot tell what roies. There is nothing spoken of almes, nothing of the caring for the poore. They appeare not at all with the institution which the Apostles vsed. Dacons without distribution of goods.

16 Hauing made a diuision of the church goods, e- Theeues cannot agree about the parting of the stake. uery man did catch to himselfe so much as he could, the bishops and townish priests (who being enriched by this pray, became Canons) did pull in pieces among them the best part. It was a troublesom diuision, because they cannot yet agree about their bounds. Yet by this means 1 prouision is made that not one halspeny shall come to 2 the poore. For they haue taken to themselues the fourth 3 part which was appointed for the poore. That which 4 was consecrated to the repairing of the churches, is conuerted to superfluous vses. The same sacrilegious robbery is committed in the fourth part which was giuen to the clarkes.

17 *Obiect.* By this gorgeousnesse of churches, the prophecies are fulfilled; wherein the old prophets describe the beautie of the kingdome of Christ*. Psal. 72, 10. Ies. 52, 1. & 60, 6.

An. That is to translate those things which are spoken spirituallly of the spirituall kingdom of Christ vnto the flesh and the world. The sentence of the Synode of Aquileia is to be noted. Pouertie is glorious in the priests of the Lord. The pouertie of ministers is glorious.

18 That which is bestowed vpon garnishing of churches, is bestowed amisse, because it doth not smell of thirst, but of riot & corruption of times. In the meane

season it is so far off that they haue respect of the liuing temples, that they do rather suffer many thousands of poore people to starue through hunger, than that they will break the least chalice or cruet to relieue their povertie.

Reuenues of
lands.

19 The reuenues of lands and possessions causeth that Bishops and Abbots in number of waiting men, in gorgeousnes of houses, in gay apparel and dainty dishes, do imitate, or rather striue with Princes. I am ashamed to say any more. Lo of what titles the papist boast for commendation of their church.

CHAP. VI.

Of the supremacie of the Sea of Rome.

1 **N**OW let vs intreat of the supremacie of the Sea of Rome.

2 The state of the question is, whether it be necessarie for the true forme of Ecclesiasticall order, that one Sea be aboue another both in dignity and power, that it may be the head of all the whole body.

Obiect. In the law there was the highest Priesthood, and also the highest iudgement.

1
2
Christ needeth
no vicegerent.
* Heb. 7, 12.
Whether Peter
were the first
Pope.

An. That which was profitable in one nation, must not be extended to al the whole world. Again, the highest priest was a figure of Christ, but now the priesthood being translated vnto Christ, as he beareth the office himselfe alone, without any vicegerent, so he resigneth the same to none*.

* Mat. 16, 18.

3 *Obiect.* It was said to Peter : Thou art Peter, and vpon this rock will I build my congregation*.

Joh. 20, 23.

An. He made the same power common to the rest. For to bind and loose, is to retaine and forgiue sinnes, which is done by preaching of the word.

Obiect. Iesus saide, Peter louest thou me ? Feede my sheepe.

An. He which is commanded to feed the flocke of Christ, hath not power giuen him ouer al churches. And as Peter receiued a commandement from the Lord, so he

he exhorteth all other elders to feed the church*. 1.Pet.5,2.

4 *Obiect.* He promised the keies of the kingdome of heauen to Peter alone*. * Mat.16,16.

An. The heauens are opened by the doctrine of the Gospell: the same was common to the rest of Peters fellowes in office, as well as to Peter. The doctrine of the Gospell is the keies.

Obiect. Peter excelleth therein, bicause he receiued that both with the rest, and also a part by himself, which is not giuen to the rest, but in common*. * Mat.18,20.

An. Christ did not this to preferre one man aboue another, but that he might by this means commend the ynitie of the church*. Iohn.20,23. Cypr. de simp. prelat.

5 *Obiect.* It was not said to the rest, Thou art Peter, and vpon this rocke will I build my Church*. Mat.16,18.

An. As if Christ spake any other thing there of Peter, but that which Paul and Peter himselve spake of all Christians*. For he maketh Christ the corner stone, vpon whom are builded those which grow to be an holy temple to the Lord. Eph.2,20. 1.Pet.2,6.

Obiect. He aboue the rest: bicause he hath the name properly.

An. Let him be the first and chiefest of al the faithfull in feruentnes of studie, doctrine, courage: yet he hath not power therfore ouer others. 2 Concession.

Obiect. The church is founded vpon Peter, bicause it was said vpon this rock, &c.

An. Peter had confessed both in his owne name, and also in the name of his brethren that Christ is the sonne of God: vpon this rocke doth Christ builde his church: bicause there is one onely foundation, besides which none other can be laid*. Peters confession. * 1.Cor.3,11.

7 If any thing be to be done, he referreth it vnto the council*. He exhorteth his fellowes in office*, he doth not command them: being accused he purgeth himself*. He was sharply reprocued by Paul*. By these it appeereth manifestly that there was no more power in Peter, than in the rest of the Apostles. * Act.15,5. * 1.Pet.5,1. * Act.11,3. * Gal.2,8.

Obiect. He was chiefe of the Apostles, and he excelled the rest in dignity.

An. But they were onely twelue: and it was done 3 Grant.

Continuance of
succession.

A similitude.

Monarchie.

Christ is the
head of the
Church.

* Eph. 4, 15.
A ministeriall
head.

* Eph. 1, 22. & 4,
15, & 5, 23.

4 Grant.

* Deut. 34, 5.

but once. Therefore that is amisse made to continue for euer, that one ought also to be appointed as head ouer an hundred thousand.

Obiect. Bees and cranes choose one onely captaine and no more.

An. But they come not together out of all the whole world to choose one king: euery king is content with his own hiue.

Obiect. The Poets commend the gouernement of one.

An. Not bicause one ought to gouerne al the whole world. But bicause a kingdome can not easily suffer two: for power can not abide to haue a partner.

9 *Quest.* Is it not necessarie that the Church haue an head?

An. Christ himselfe is the head of the Church, of whom the whole body being coupled and knit together in euery ioint, wherewith one ministreth to another according to the operation in the measure of euery member, maketh increase of the body*.

Obiect. It is needfull that there be another ministeriall head, to beare Christs office vpon earth.

An. There is none ordained by Christ. Furthermore the Scripture giueth this honor to Christ alone*.

10 *Obiect.* It is necessary that there be a certaine likelihood betweene the heauenly Hierarchie, and the earthly.

An. To play the Philosophers, and dispute subtilly about both, is to be wise beyond measure of the Scripture.

11 But let vs grant that the supremacie was in Peter, yea that it should alwaies continue by perpetuall succession: yet how will they prooue that his seat was so established there, that whosoeuer is bishop of that city, he should be set ouer the whole world.

Obiect. Peter liued at Rome and there he died.

An. And Christ liued in Ierusalem, and there died: and Moses in the wildernes*: yet did they not giue such honor to the place.

12 *Obiect.* Peter was chiefe of the Apostles: there-

therefore the Church wherein he sate, ought to haue this priuilege.

An. Then the church of Antioch should by right challenge to hir selfe the supremacy, bicause he sate first there.

Obiect. It was in times past the chiefe: but when Peter remooued thence, he translated to Rome the honor which he brought with him. *Marcell. papa 12. qu. 1. cap. Roga.*

An. If this be a priuilege, it is either personall, and then it belongeth nothing to the place: or real, & when it is once giuen to a place, it is not taken away againe: either by reason of the death, or departure of any man: or mixed, then the place shall not be simply considered, vnlesse the person do also agree. *The maner of priuilege.*

13 But let it be so: let vs grant that the supremacy was translated from Antioch to Rome: yet why had not Antioch the second place? But Alexandria is before Antioch. Paul* nameth three which seemed to be pillars, Iames, Peter, and Iohn. If for the honor of Peter the Sea of Rome haue the first place, doth not that of Ephesus and of Ierusalem deserue the second and third, where Iohn and Iames sate? *Grant. Gal. 2, 9.*

14 Howbeit, that which they report of Peter his sitting in the church of Rome hath no credite. *Whether Peter were at Rome.*

Obiect. Eusebius saith, that he ruled there fise and twenty yeeres.

An. He was at Ierusalem about twenty yeeres after the death of Christ*, afterward he came to Antioch, where how long he continued, it is vncertaine. Gregory reckoneth seuen, and Eusebius twenty yeeres. But from the death of Christ, vntill the end of the Empire of Nero (vnder whom they say he was flaine) there shall be found onely seuen and thirtie yeeres. Thereby we perceiue and see that he could sit at Rome but a short time. Furthermore, Paul wrote to the Romans*, but there is no mention made of Peter. *Peters pilgrimage. Gal. 1, 18. & 2, 1. Rom. 15, 25. & 16, 3.*

15 *Obiect.* But it is a firme opinion of writers, that he gouerned that church vntill his death.

An. Writers tel many fables. But admit it be so: yet not long, bicause his Apostleship appertained vnto the *Grant.*

Iewes. The supremaoy had beene meeter for Paul who was the Apostle of the Gentils.

Why there was
so great honor
given to Rome.

1 2
3

16 Furthermore, the men of old time gaue so great honor to the church of Rome for three most waightie causes. The first was, bicause it was a common opinion that it was founded by Peter. Secondly, there was the head of the empire. Last of all, it was quieter and lesse troublesome, than the rest.

De simpl. prelat.

17 Notwithstanding in time of the gouernment of the old church, Rome neuer had the supremacie ouer other churches. Therefore let vs conclude with Cyprian*, that the bishopricke of Christ alone is vniuersall, which comprehendeth the whole church vnder him.

CHAP. VII.

Of the beginning and increasing of the Romish papacie, vntill it is lifted vp it selfe so high, that both the libertie of the Church was oppressed, and all moderation was ouerthrowen thereby.

The beginning
of the papacie.

Primacie.
Lib. Epist. 1.
Epist 2. & lib. 4.
Epist. 6.

1 **T**Here is nothing more ancient to establish the authority of the sea of Rome, than the decree of the Nicene Synode, wherby both the first place is granted to the bishop of Rome, among the Patriarks, and he is commanded to care for the churches adioining to the citie. But in another Synode which followed, the bishop of Rome was not chiefe, but others.

2 In the councell of Chalcedon, the legats of the church of Rome had the chiefe seate by the emperors grant: but Leo himselfe confessed that this was an extraordinary priuilege, neither was it obserued in other councils.

3 As touching the very title of primacie, and other titles of pride, it is no harde matter to iudge when and after what sort they croope in. Cyprian doth often call Cornelius brother, or fellow bishop, or fellow in office. But writing to Stephen Cornelius his successor, he sometimes obiekteth to him arrogancy, and sometimes foolishnes. The councell of Carthage forbade, that any should

should be called prince of priests, or chiefe bishop.

4 The contention about the title of vniuersall bishop, began only in Gregories time: the occasion whereof was Iohns ambition. For he would make himselfe generall, which no man before him had assaied to do. Gregorie calleth it a wicked, profane, vngodly, proud title, and such a one as was inuented by the diuell, and published by Antichrists crier*.

Contention about the vniuersall bishop

5 I come to the iurisdiction which the Pope of Rome auoucheth he hath ouer all Churches, without question. And there arose the mischiefe. When the sea of the Church of Rome was counted to be of great authority, not onely the godly in other parts which were greeued for want of aide: but also wicked men which were condemned by their owne bishops: for vniust defenses sake fled thither: all which the bishop receiued greedilie. Through this ambition it came to passe, that the bishop of Rome did take to himselfe some authoritie ouer others.

* Lib. 4. Epist. 76. ad Maur.

The iurisdiction of the pope.

6 But let vs see what power this was. The power of the Church is contained in these foure points. In ordaining of bishops, in calling of counells: in iurisdiction: in censures. All the old Synods command bishops to be consecrate by their Metropolitanes: and that the bishop of Rome be neuer called vnto it, but in his owne patriarchie.

The power of the Church is contained in foure things.

1 2 3 4
1 Ordination.

7 The same censures or admonitions which the bishops of Rome did vse toward others, the same did they themselves suffer*.

2 Censures.

* Cypr. Epist. 13. lib. 3.

8 To call a prouinciall Synode, was the dutie of euerie Metropolitane: the bishop of Rome had none authoritie there: but the emperor onely could call a generall counsell*.

3 Counsell.

* Tripart. Hist.

lib. 4.

4 Iurisdiction.

9 As concerning hearing of appeales or iurisdiction, it is manifest that he hath the chiefe power, vnto whose iudgement seate the appeale is made. Many did often appeale vnto the bishop of Rome: and he himselfe also went about to draw vnto him the hearing of causes: but he was alwaies derided when he did passe his bounds. In the Counsell of Meleuite, where Augustine

The Meleutane counsell.

was present, they were excommunicate which appealed beyond the seas.

* *Aug. Epist. 163.*
In breui colla.
cont. Donatum.

10 In the time of Constantine the emperor, he had no authority ouer other bishops, as it doth plainly appeere by the historie of Celianus, accused by Donatus*. For Constantine committed the iudgement of the appeale to the bishop of Orleance.

11 I know how many epistles there be, rescripts, edicts, wherein the bishops ascribe what may be to the sea of Rome, and do most constantly challenge what may be to the same. But all men which haue but a little iudgement, know this also, that they are so blockish for the most part, that at the first taste it is an easie matter to perceiue out of what shop they came, namely of ambition,

Gregorie.
When the authoritie of the Pope was increased.

12 The authority of the sea of Rome was greatly increased in Gregories time, by reason of the wars which did possesse almost all the whole world. Therefore that in so great a shaking of ciuill affaires, the integrity of faith might at least remaine, or not altogether perish, all bishops on euery side ioined themselues to the bishop of Rome. Then did the dignitie of the sea increase, yet so that one man did not beare rule ouer the rest, as him pleased: but it was granted him, with his authoritie to bridle the wicked and stubborne.

Lib. 2. epist. 37.
Epist. 16.
Gregories humilitie.

13 Therefore Gregorie taketh no more to himselfe ouer others, than he granteth to others ouer himselfe, when he confesseth that he is ready to be controled by others.

The decree of the councell of Taurinum.

14 The bishop of Constantinople did at that time contend with the bishop of Rome, about the primacie. It was decreed in the councell of Taurinum, that the cities which were chiefe in ciuill gouernment in euery prouince, should likewise be chiefe seas of the bishops.

The synod of Constantino-ple.

15 In the first synod of Constantinople, it was established, that the bishop of that citie should haue the priuiledges of honor after the bishop of Rome, bicause it was new Rome.

16 Shortly after, Iohn of Constantinople being holpen with the fauor of Matritius the emperor vsurped the

the name of vniuersall Patriarch. Gregory did constantly oppose himselfe against him, and doth abhorre that voice as wicked and vngodly.

17 At length, Boniface the third obtained of Phocas, that Rome should be head of all churches. But this was of no importance in a maner, vntil at length France came by wicked pollicies into his power. The ambition of Boniface.

18 After that time when things did daily euery where waxe woorse and woorse, the tyrannie of the sea of Rome was also established and increased: and that partly through the ignorance, and partly through the sluggishnes of the bishops. Therefore doth Barnard in his time, with many complaints bewaile the scattering abroad of all the whole Ecclesiasticall order*. Amongst other, he addeth these, Thou Pastor comcest foorth inuironed with much gold. If I durst speake it, these are rather the pastors of diuels, than of sheepe. Bernard.
* lib. 1. de consil.
Euang. circa finem lib.
The Papacie is the diuels pasture.
Grant.

19 And now though we grant to the bishop of Rome that excellency which he had in the time of Leo and Gregory, what doth this helpe the present papacie? I do not yet speake of the earthly Lordship, but of the spirituall gouernment, whereof they make boast. For these be the saiengs of the bishops: God would determine the causes of other men by men: but he hath reserued the Prelate of this sea without question to his owne iudgement*. Again, the facts of our subiects are iudged by vs: but ours by God alone. A diuelish decree.
* Nicol. in decre.
17.9.3. C. Nemini.
Innoc. 9.9.3. cap.
Nemo.

20 And to the end these decrees might haue more weight, they did falsly cog in the names of old bishops, as if things had been so appointed and ordained since the beginning: wheras it is most certaine that it is new and lately forged, whatsoeuer is giuen to the bishop of Rome, ouer and besides that which we haue saide, was giuen him by the old counsels.

21 If Gregories testimony ought to be of force, they declare therby that their bishop is Antichrist, bicause they make him vniuersall*. * Epist. 92. 4. ad Iohannem Constant.

22 Are not the Patrones of the sea of Rome ashamed to defend the present estate of the papacie, which is certainly an hundred fold woorse, and more corrupt than, The papacie is at this day woorst.

Grant.

Why there is
no church at
Rome.I
2 3The vertues of
the Popes.

Leo.

Clement.

Paul.

An absurditie.

* 2. Theſ. 2, 4,

* Dan. 7, 23.

* Euseb. lib. 3.

cap. 5.

The Popes
armes.Iohn Gerson
doth witnes
this, who liued
then.

than it was in the time of Gregory and Bernard?

23 Last of al, though al these things should be granted, yet there ariseth a fresh and new strife for them. For we deny that Rome can be the mother of churches, seeing there is no church at Rome: and that the pope is prince of bishops, seeing he is no bishop, because he teacheth not the word of God, he doth not minister the sacraments, neither doth he keepe the people in their duty by any discipline.

24 Yea the popes do whatsoeuer they can to oppress the pure doctrine of the Gospell. Leo was cruell, Clement bloody, Paul a fierce murtherer. Shall he be Christs vicar, and Peters successor, who by persecuting the church with furious indeuors, doth openly professe that he is Antichrist?

25 We speake as did Paul, when we say that Antichrist shal sit in the temple of God*. That his kingdom shall be placed in hautines of speech, and blaspheming of God*. Also wheras Paul setteth out Antichrist by this marke, that he shal take away from God his honor, that he may take it to himselfe, this is a principall token in seeking Antichrist, especially when such pride proceedeth to the publike scattering and destruction of the church.

26 God translated the church which was at Ierusalem to Pella*. That which was once done, might be done oftener. Therefore so to tie the honor of the supremacie to a place, that an enemy of Christ, an aduersary of the Gospell, a destroyer of the church, a butcher of the Saints, should be Christs vicar, Peters successor, the chiefe bishop of the church, is too ridiculous.

27 We haue spoken inough of the thing. If we come to the men, we shall finde that Leo, Clement, Paul, and almost al the rest were Atheists, and that they knew nothing else in a maner concerning Christ, but that which they learned in Lucian his schooles.

28 And yet for all this the Romanists auouch, that the pope can not erre. Though Iohn the xxij. pope did openly auouch, that the soules of men are mortal*, and that they dietogether with the bodies, vntill the day of the

the resurrection.

29 Therefore though Rome were in times past the head of churches, yet she is not woorthy at this day to be counted one of the smallest toes, seeing she is made common to all kind of wickednes.

30 The cardinals were in times past onely priests of the church of Rome, and farre inferior to the bishops: And surely they had none other office then, saue onely to be present with them, and to be vnder them in the administration of the word and Sacraments. And such as they be now at this day, they haue no true and lawful office in the church. But hauing changed their estate, they are become kinsmen to kings and emperors.

What Cardinals were in times past.

CHAP. VIII.

Touching the power of the church, as touching the articles of faith, and with what vnbrideled licentiousnes it hath in the papacie beene wrested to corrupt all purenes of doctrine.

I **N**OW followeth the third place, touching the power of the church, which consisteth partly in particular bishops, partly in counells, and those either prouinciall or general: such power consisteth either in doctrine, or in iurisdiction, or in making lawes. The place touching doctrine hath two parts: authority to deliuer and teach articles and points of doctrine, and to expound the same. And let al things be done to edifieng*. That shall be, if the authority of Christ, the maister of the church, be kept safe and sound.

Ecclesiasticall power.

1 2

1 2

The first parts touching doctrine.

1 2

* 1. Cor. 10, 8. & 13, 10.

2 Furthermore, we must remember in this place, that what authority soeuer the Scripture doth giue either to priests, or Prophets, or Apostles, or to the successors of the Apostles, that is properly giuen not to the men themselues, but to the ministry wherein they are placed. It is said of the priests*, The lips of the priest shall keepe knowledge, and they shal require the law at his mouth: bicause he is the Angell of the Lord of hostes.

Priests.

* Deut. 17, 10.

The Prophets
are watchmen.

* *Ezec.* 3, 17.

Apostles.

* *Mat.* 5, 13.

* *Luk.* 11, 26.

Iohn. 20, 13.

The same doctrine, but diuers
maners of teaching.

* *Mat.* 11, 27.

Revelations.
The word written.

Priests.

Prophets.

The old Testament.

The new Testament.

* *Heb.* 1, 2.

* *Mat.* 17, 5.

A maxime.

In the old and
new testament
is comprehen-

3 The authority of the prophets is described in Ezechiel : Sonne of man (saith the Lord) I haue made thee a watchman to the house of Israel. Therefore thou shalt heare the word out of my mouth, and thou shalt tell it them from me*.

4 The Apostles are called the light of the world*, the salt of the earth, they are to be heard in steede of Christ*.

5 And though there be but one and the same doctrine, yet according to the diuersity of times, the seruants of God had diuers kinds of teaching. It is true in deed which Christ saith, that no man hath seen the father but the sonne, and he to whom the sonne will reueale him*. God vsed secret reuelations with the Patriarks : and these did he confirme with vndoubted signes. The Patriarks conueied that vnto their sons, and they to their childrens children.

6 When the Lord raised vp a more manifest forme of the church, he would haue his word put in writing, that the priests might thence fet that which they shuld teach the people, and that all doctrine might be examined by that rule. Therefore after the publishing of the law, the priests are commanded, that they should onely teach that which God did comprehend in the lawe. It was not lawfull for them to adde or to diminish. After them followed the Prophets, which were Interpreters of the law, who added nothing therto, but prophesies concerning things to come. Heerunto were added the histories, which are also the works of the Prophets : but being made by the enditing of the holy Ghost. Such was the rule of the life of the fathers, vntil the comming of Christ.

7 When the wisdom of God was made manifest in the flesh, he taught with ful mouth whatsoever mans mind can conceaue of the father* : bicause the father appointed him to be a teacher*. Therefore he left nothing for others to speake after him.

8 Therefore let this be a firme maxime, that there is none other word of God to be had, but that which is contained in the old & new testament : and that there is

is none other maner of teaching aright in the church, but according to the prescript and rule of his word. Therefore Christ commanded the Apostles to teach, whatsoeuer things he had commanded them.

7 That was also diligently obserued by the Apostles*.

* Mat. 27, 20.

Obiect. It is not lawfull for one alone to adde any thing: but there is an other respect to be had of the vniuersall Church.

1. Pet. 4, 11.

1. Cor. 14, 19.

An. Faith commeth by hearing, and hearing by the word of God*: If faith depend vpon the word of God alone, what place is now left for the word of all the whole world.

* Rom. 10, 10.

10 *Obiect.* A generall councill is the true image of the Church, and it is gouerned immediatly by the spirit of God: therefore it can not erre.

An. A generall councill is gouerned by the holy Ghost, when it decreeth or setteth downe nothing contrary to the word of God. Then it cannot erre.

Whether a
councell can
erre.

11 *Obiect.* Christ said, behold I am with you vntill the end of the world*. Also, I will giue vnto you a comforter, the spirit of truth*.

* Mat. 28, 20.

* Ioh. 14, 6.

An. He did not onely promise that to the number of twelue, but euen to euery one of them. And this spirit is not the spirit of error, of lying, of ignorance or darkenes, but of sure reuelation, wisdom, truth, and light*. Of whom they may well learne what is the hope of their calling, and what are the riches of the glory of the inheritance of God in the Saints.

* 1. Cor. 2, 12.

Eph. 1, 28.

12 *Obiect.* Whatsoeuer is giuen to cuery one of the faithfull seuerally, that is giuen and belongeth to the Church altogether and fully.

An. The Church shall neuer want that which shall be necessary for it. But the riches of the Church are such, that it wanteth much of the chiefest perfection.

Obiect. The Church clesed by the washing of water, in the word of life, is without blot and wrinkle*. The pillar and foundation of truth*.

The Church is
without blot.

* Eph. 5, 25.

An. In the former place it is rather taught what Christ doth daily worke in the Church: than what he hath

* 1. Tim. 3, 15.

hath already accomplished. Againe, it is false and frivolous to thinke that the Church is altogether without spot, all whose members are vncleane: furthermore, the church it selfe is the pillar of truth, which resteth vpon the word of God alone.

The church is
Christ's scholer.
* Iohn. 16. 12.

13 Is it any maruell if the bride and scholer be subject to Christ her spouse and master, that she may continually and diligently depend vpon his mouth

14 *Obiect.* I haue many things to say to you, which you can not cary now*.

An. The Apostles being led by the spirite of truth into all truth, they did publish their writings, wherein they left the perfect knowledge of the doctrine of the Gospell, written.

* Mat. 18. 17.

15 *Obiect.* Christ commandeth that he be counted an Ethnicke and as a Publicane, which shall gainsay and resist the decree of the church*.

An. There is no mention made there of doctrine: but onely the authoritie of censures to correct vices is auouched, that they may not set themselves against the iudgement thereof which shall be admonished and reprooued.

The force of
Censure.

Obiect. The Church must be heard.

An. Who denieth that? because it pronounceth nothing but out of the word of the Lord.

Whether baptizing of infants be by the decrees of the Church.

16 *Obiect.* Baptizing of infants sprang not so much from the manifest commandement of the Scripture, as from the decrees of the Church.

An. It shall sufficiently appeare else where, that it is far otherwise.

Obiect. That is no where in the Scripture to be found, which was pronounced in the Nycene Synode that the Sonne is consubstantiall with the Father.

An. I grant this word is not extant in Scripture, but the thing signifying the same, is often found in scripture.

CHAP. IX.

Of Councils and their authoritie.

What councils be lawfull,

I **F**urthermore Councils shall be lawfull then, if Christ sit as chiefe in the same, and do gouern the whole

whole assemblie with his word and spirit.

2 For this is Christs saying, where two or three shal be gathered together in my name, I am there in the midst of them*. Which promise doth no lesse belong to euery particular assemblie, than to a generall Councell. And those onely are gathered together in the name of Christ, which adde nothing to his word, neither take any thing therefro. * Mat. 18, 20.

3 *Obiect.* The truth remaineth not in the church, vnlesse it continue among the Pastors. Neither doth the church consist, vnlesse it appeare in generall councils.

An. That is not alwaies true. For there was a church in Isaiahs his time at Ierusalem, which God had not as yet forsaken, and he calleth the Pastors thereof blinde watch men, ignorant dumbe dogs*. In another place he teacheth that they haue a shadowish pretence & cloake of priesthood*. From the prophet to the priest euery one followeth lying*. Pastors are blind.
* Isa. 56, 13.
* Ose. 9, 8.
* Ier. 9, 13.

4 *Obiect.* Peraduenture that was of force among the Iewes: but our age is free from so great an euill.

An. Would God it were: but the holy Ghost hath pronounced that it shall be otherwise. As saith he there were in the old people false Prophets: so likewise there shall be among you false teachers, slyly bringing in sects of perdition*. * 2. Pet. 2, 2.
Mat. 24, 11.

5 And yet I would not ouerthrow the authoritie of Pastors: onely I warne men to make choise of them, least we admit woolues in steed of true shepheards. * 2. Thes. 2, 4.

Ob. The Pastors cannot be destitute of the light of the truth. The spirit of god is continually resident in the, & in them the church subsisteth, and in them she dieth.

An. They sung the like song in times past*, Come & we wil deuise deuises against Ieremy, for as much as the law shall not perish from the priest, nor counsell from the wise man, nor the word fro the Prophet. I will smite saith the Lord, the pastors with blindnes & blockishnes. Ier. 18, 18.
Za. 12, 4.

6 Out of this we may easily answer to that other thing touching generall Councils. The Iewes had the true Church in the time of the Prophets. But if there had been gathered at that time a generall councell of the Generall Councils.

* 1. Kin. 22, 5, 22.
Jer. 20, 2.

the priests, what maner face of the church should haue appeered? The spirit of Sathan bare rule in the mouth of foure hundred Prophets, which Achab called together*. Micha is condemned for an hereticke, he is smitten, he is cast in prison. So was Ieremie handled.

* Iob. 10, 47.

7 In that Councell which the priests and Pharisees gathered at Ierusalem what was wanting as touching the outward face? And yet Christ is condemned there, and his doctrine is driuen from amongst them*. And yet there was at that time a Church at Ierusalem. Therefore it doth not necessarily consist in the assemblie of Pastors, whom the Scripture doth pronounce to be sometimes euill.

8 *Obiect.* What? shall the Councils haue none authoritie in defining?

Things to be
considered in
councils.

1 2

An. Yes verily. For all Councils are not to be condemned here, neither are the actes of all Councils to be cancelled. But so often as the decree of any Councell is brought forth, I would haue it diligently weighed, at what time it was holden, for what cause, to what end, what maner of men were present: and then that it be examined according to the rule of the Scripture. So it should come to passe that councils should haue that maiestie which they ought to haue. So we do willingly embrace those olde Synodes, as the Nicene, that of Constantinople, of Ephesus, and the first Chalcedon Synode.

The Synode of
Constant. touching
breaking of images.
The contrariety
of Councils.
The Nycene
Synode.

9 By the later councils, which are often contrary one to another, we may see, how much the church hath oftentimes degenerate from the puritie of that golden age. It is now about nine hundred yeeres ago since the Synode of Constantinople being gathered vnder Leo the Emperor, did adiudge images placed in churches to be broken. The Nicene Councell decreed that they should be restored.

10 All those ancient and pure councils had their imperfections. There appeereth a notable example heerof in the Nicene Synode. For there, hauing as it were forgotten all grauitie, modestie, and all curtesie, omitting to contende with Arrius, they began one to wound

wound another with inwarde dissentions, obiecting of crimes, and infamous libels.

11 *Obiect.* Synods may indeed erre in those things which are not necessary to saluation.

An. Then they did not alwaies follow the Spirit as their guide. But we may easily iudge by generall counccels, how great authoritie prouinciall counccels haue to make articles of faith.

12 *Obiect.* Though they be in mind blockish, and in will most wicked, yet the word of God remaineth which commandeth vs to obey those which haue the ouersight of vs*. ** Heb. 13, 17.*

An. What if I deny that they be such as haue the ouersight of vs, which are such? But what manner persons doth Iosue describe? Let not saith he, the booke of the Law depart out of thy mouth: but thou shalt meditate in it day and night. Thou shalt not turne aside either to the right hand or to the left*. Therefore those shall be our spirituall gouernors, which turne not aside from the Law of the Lord, either to the right hand or to the left. Otherwise we must not heare them, as being false Prophets and false Apostles*. *We must obey those which haue the ouersight of vs. * Ios. 1. 7, 8.*

13 Bicause we haue prooued that the Church hath no power giuen hir to erect any new doctrine: let vs now speake of the power which they giue hir in interpreting the Scripture. We grant indeed and that willingly, that if any disputation fall out about any opinion, there is no better nor surer remedie, than if a Synode of true Bishops come together, where the article or point in controuersie may be discussed. For the determination shall haue much more weight: they shall more commodiously deliberate being together: and also Paul describeth* this way in iudging doctrines. So when Arius arose the Nycene Synode was called: the Synode of Constantinople against Eunomius and Macedonius: that of Ephesus against Nestorius. Also we must note this, that it is no perpetuall thing, that that is a true interpretation of the Scripture, which hath been set down by the consent of a Councell. For in the second Synode of Ephesus, the heresie of Eutiches had the vpper hand, *Who are true ouerseers. * Ier. 23, 16. Gal. 1, 8. Mat. 7, 14. & 15, 10. 1 2 Interpretation of the Scripture. Vle of Synods. * 1. Cor. 14, 29. A caueat,*

and the holy man Flavian was banished.

The heresie of
Eutiches.

* Mat. 26, 26.

Contradictions
of Synods.

* 1. Tim. 4, 1.

* Heb. 13, 4.

14 Christ commandeth all to drinke of the cup which he giueth in the Supper*. The Councell of Constance commanded that it should not be giuen to the common people, but it would that the Priest alone should drinke. Paul calleth forbidding of mariage, hypocrisie of deuils*, And the Spirit pronounceth in an other place that mariage is holy and honorable among all men*. Wheras they did afterward forbid Priestes to marrie, they desire to haue that counted a true interpretation of the Scripture. Therefore whatsoeuer interpretations or decrees of Councils shall be contrarie to the truth of the Gospell, they must in no case be receiued.

CHAP. X.

*Touching the power in making lawes, wherein the Pope
with his adherents did exercise most cruell
tyranny and butcherie
upon soules.*

The second part
touching ma-
king of lawes.

1 **N**OW followeth the second part touching making of lawes : from which spring innumerable traditions of men did issue, being as many snares to strangle soules. Therefore it is woorthy to be known whether it be lawfull for the Church to binde mens consciences with the lawes which it shall make.

Consciences
must not be in-
snared.

2 We see how warily Paule walked in this point*, so that he durst not euen in one thing insnare the conscience. For he did foresee what a wound might be made in the consciences of men, if the necessitie of those things should be laid vpon them, the libertie whereof the Lord had left.

What consci-
ence is.

Science.

3 That this knot may be loosed, we must first know what conscience is. We must set the definition out of the proper deriuation of the word. For as science taketh the name from the knowledge of things : so when men haue the feeling of Gods iudgement, as a witnes adioined to them, which doth not suffer them to hide their sinnes

finnes, but that they are drawn vnto and arraigned before the iudgement seat of the iudge, that feeling is called conscience. For it is a certaine meane between God and men. From whence the olde prouerbe cometh, the conscience is a thousand witnesses.

4 Therefore as works haue respect vnto men so the conscience is referred vnto God. So that a good conscience is nothing else, but the inward integritie of the hart. In which sence Paul writeth that the fulfilling of the Law is loue out of a pure conscience and faith vnfaigned*. Also it is sometimes extended vnto men. So Paul endeavored to walk with a good conscience toward God and men. But that is vnproperly spoken. And that is to be considered both in the commandements of God which must needs be kept and also in things indifferent and meane.

Works respect men, and the conscience god.

* 1. Tim. 1, 5.

5 If mens lawes be giuen to this end that they may charge vs with religion, as if the obseruing thereof were of it selfe necessarie, we say that that is laid vpon the conscience which was not lawfull. For our consciences haue not properly to deale with men, but with God, seeing they are gouerned by the word of God alone.

How mens laws be to be obserued.

Obiect. We must obey princes euen for conscience sake*: therefore the lawes of princes beare rule ouer mens consciences.

Rom. 13, 2.

An. We must distinguish betweene the Genus and the Species. The generall commandement of God commendeth the authoritie of magistrates. Hitherto we must obey. But it is not meet that the lawes which are written by them, should appertain vnto the inward gouernment of the soule. Therefore if any thing be commanded contrary to the word, or if in things indifferent there be a certaine necessitie laid vpon vs, we must not obey.

That we must obey princes, and how farre.

1 2

6 Such are those which in poperie are called ecclesiasticall constitutions which are brought in for the true and necessary worship of God. And as they be innumerable, so they be infinit grins to insnare soules.

Popish constitutions.

Obie. Bishops are spiritual lawgiuers appointed of the Lorde after that the gouernment of the church is com-

Authoritie of bishops.

mitted to them. Therefore he which breaketh their constitutions, rebelleth against God and the church.

An. The authority of bishops appertaineth to set the pollicy of the church in good order, against which we must not speake. But it is necessary that they alwaies follow the rule of the Scripture.

There is but
one lawgiuer,
God.

7 For to speake properly there is but one law giuer, namely, the Lord, who is able to saue and to destroy. He hath so comprehended in his law, all that which was necessary to the perfect rule of good life, that he left nothing for men to adde to that chiefe perfection. And this doth he to that end, first, that all our workes may be gouerned by his wil. Secondly, that he may shew that he doth onely require obedience at our hands.

8 If we keepe in minde these two reasons, we may easily iudge what constitutions of men are contrary to the word of God. With the former reason Paul contendeth against the false Apostles which assaied to burden the churches with new burdens*. He vseth the second more in the Galathians, when he teacheth that the consciences must not be insnared which must be gouerned by God alone.

* Col. 2, 8.

Gal. 5.

Faults of popish
constitutions.

- 1 They are counted for the true worship of God.
- 2 They bind the consciences.
- 3 They make the commandment of God of none effect.
- * Mat. 15, 3.
- 4 They be vnprofitable and foolish.

9 Let vs apply this doctrine to our times. We say that the constitutions wherewith the pope doth burden the church, are hurtfull, whether they be concerning ceremonies and rites: or which do more belong to discipline. First, because they hold that the worship of God is contained in them: Secondly because they binde the consciences with precise necessity to keepe whatsoever they command.

20 Furthermore that is the woorst of all, that when religion is once begun to be determined by such vaine inuentions, the commandment of God is made of none effect*. For it is a greater offence with them, to haue omitted auricular confession, than to haue continued a most wicked life a whole yeere together.

11 There be also other two no small faults in the same constitutions, first they prescribe vnprofitable observations. Secondly they oppresse the consciences with an infinite multitude, and they do so cleaue to shadowes

dowes that they cannot come to Christ.

12 So that at this day not onely the vnlearned multitude, but as euery one is puffed vp with wordly wisdom, so he is woonderfully delighted with the beholding of ceremonies. Hypocrites and silly women thinke that nothing can be inuented, which can be either more beautiful, or better. Neither is it any maruell that the authors therof are come to that point, as to mocke both themselues & others with friuolous toys: because they haue taken a paterne partly by the dotings of the Gentiles: and partly like apes they haue imitated the old rites of Moses law.

Infinite multitudes.

1
Popish snares.

The papists apes.

2

13 Again, there is such a number of them, that the church can in no case endure them. Heereby it cometh to passe that there appeereth in ceremonies, I wot not what Iudaisme: and other obseruations bring vpon godly soules a greuous butchery.

The number is not tollerable.

14 *Obiect.* There be amongst vs many, as ignorant, as there were some among the people of Israel. Such introduction was appointed for their sake.

Popish introduction.

An. To oppresse weake consciences with great heaps of ceremonies, is not to comfort them. Paul saith that the Iewes are like to children, which were kept vnder tutors and gouernors, and we to grown men, which being set free from the tuition of others, haue no neede of childish rudiments.

Quest. Shall the ignorant sort then haue no ceremonies giuen them to helpe their vnskilfulnes?

An. Let those be giuen them which set foorth Christ more plainly, and not those which darken him.

15 *Obiect.* They be sacrifices, wherewith God is wel pleased: sins are taken away: & saluation is purchased.

They are counted purging sacrifices.

An. They are rather foolish and pernicious opinions.

Obiect. Good things are not corrupt by strange errors, forasmuch as in this behalfe a man may no lesse sin in works commanded by God.

Boasting of stage plaicrs.

An. But they are euil, as being not vnderstood, and like to a stage play. God seeketh obedience, neither will he be worshipped with precepts of men*. Lastly, they do not direct vs vnto Christ: but they are onely nets

* Jer. 7, 22.

* Mat. 15, 9.

to catch money, and serue for sacrilegious buying and selling.

7 Inuented for
gaine.

16 Therefore so often as this superstition creepeth in, that they will haue men to worship God with their inuentions, what lawes soeuer are made to that end, they straight way degenerate vnto those grosse abuses. God threatneth this curse to all ages, that he will strike them with blindnesse and blockishnesse, which worship him with doctrines of men.

Ies. 29, 13.
Popish tradi-
tions.

17 *Obiect.* Our traditions are not of men, but of God. For the church is so gouerned by the spirit of God, that it cannot erre.

An. We haue already shewed how fasly they challenge to themselues the title of the Church. For the Church followeth the rule of hir spouse. Neither is that the church, which passing the bounds of the word of God, doth play the wanton, and doth riot, in giuing new lawes.

Obiect. The prophecies are added to the Law.

An. There is no addition there, but an exposition.

The Church
doth not go
without the
word.

18 *Obiect.* We haue from the Apostles the beginning of our traditions.

An. The whole doctrine of the Apostles trauelleth to this end, that the consciences may not be burdened with new obseruations: or that the worship of God may not be polluted with our inuentions.

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2

The decrees of
the Apostles are
set downe in
writing.

Obiect. The most of the Apostles decrees were receiued by vse and the maners of men, and yet they were not put down in writing.

An. They learned by the reuelation of the Spirit, after Christ his ascension, those things which they could not vnderstand when Christ was liuing, and those things which were necessary to saluation, they left in writing.

The making of
the Masse.

19 Therefore in al these things there is great simplicitie required, such as we see appeare in the administration of the Supper in the Apostles time. The next successors added somewhat, which was not to be misliked. But afterward came those foolish counterfayers, who patching together diuers pieces, now and then made these

these gestures and iettings of the Masse.

Obiect. Augustine saith, that those things which are done with one consent in all the whole church, came first from the Apostles themselves.

An. We may vnderstand, saith he*, that those * *Epist. 118.* things which are kept in all the whole world, were decreed either by the Apostles themselves, or else by generall counsels, whose authoritie is most wholesom in the church. But he speaketh of the obseruations of his time, which were then very few.

20 *Obiect.* We haue holy water from the Apostles.

Holy water.

An. Yea, I wot not what Pope did pollute Baptisme with this strange and vnseasonable signe.

21 *Obiect.* The Apostles and Elders of the primitive Church, established a decree, besides the commandement of Christ, wherein they commanded all the Gentils to abstaine from things offred to idols, from strangled, and from blood*.

The decree of the Apostles.

Act. 15, 20, 29.

An. The Apostles made no new law, but the diuine and eternall commandement of God, touching the not breaking of charity. Neither is any iote of that libertie taken away, but the Gentils are admonished by what meanes they should temper themselves to their brethren, that they abuse not their libertie to the offending of them.

22 Like as if any faithfull Pastors bearing rule in the Churches which are not as yet well ordred, do forbid all those which are of their flocks, that they eate no flesh vpon the Friday, before those which are weake, or that they worke not openly vpon holy daies.

23 *Obiect.* And yet it is needfull, that being in subiection, we suffer euen the hard commandements of our rulers.

An. So they decree nothing that is contrary to the truth of the word of God. For God reiecteth* and punisheth* the inuentions of men.

* *Ier. 29, 13.*

Mat. 15, 9.

* *2. Kin. 17, 24, 32*

2. Kin. 12, 1.

2. Kin. 16, 10.

24 Therefore both our owne wisdom, and also the wisdom of all men must become foolishnes in our eyes, that we may suffer God alone to be wise.

26 *Obiect.* Samuel sacrificed in Ramath, & though he

1. Sam. 7, 17.

did

did that contrary to the law, yet it pleased God.

Samuels sacrifice.

An. He did not set any second altar against the only altar: but because there was not as yet any place appointed for the arke of the couenant, he appointed the citie where he dwelt for the sacrifices, as being most commodious.

Jud. 13, 19.
Menohaes sacrifice.

Obiect. Menoha being a priuate man, did offer a sacrifice contrary to the law*.

An. This was an extraordinary and particular example, neither is it to be imitated.

Mat. 22, 3.

26 *Obiect.* Christ would haue those burdens which were heauie and which could not be borne, to be born, which burdens the Scribes and Pharisees did binde together.

The traditions of the Phariſees.

An. Christ would haue his disciples to beware of the leauen of the Pharisees, because they mixed their traditions with the doctrine of truth: yet he will haue them to be heard, if they teach Moses his law.

27 *Obiect.* Then all the lawes are euil, whereby the order of the church is set in frame.

What ecclesiastical lawes be good.

An. Lawes which serue to nourish pollicy and peace, are greatly to be obserued in churches, so they be made decently and according to order.

1. Cor. 14, 40.

1 2

What things order requireth.

1
2
3

28 Which shall be, if rites be vsed, which may purchase reuerence to holy things. That done, if modesty and grauity do shine and appeere. This is the first thing in order, that those which rule, know the rule how to rule well: and that the common people be accustomed vnto the obedience and true discipline. Lastly, that the state of the church being set in good order, the peace and quietnes of the church be provided for.

Comelines must be obserued in the Church.

29 And that is comelines, which is so fit, for the reuerence of holy mysteries, that it is a fit exercise vnto godlines, or at least such as shal serue to the conuenient garnishing of the action, and that not without fruit. Such exercises of godlines lead vs directly vnto Christ. And order is placed in that framing, which taketh away confusions and tumults. Paul giueth an example of the former, that profane quaffing and banquetting be not ioined with the supper*. In the other sort are the houres appoin-

Order in the Church.

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1. Cor. 12, 21.

appoin-

appointed for praier and preaching. Therefore the one sort of constitutions haue respect vnto rites and ceremonies, the other to discipline and peace.

30 Furthermore, I allow those constitutions of men, which are both grounded vpon the authority of God, and also are taken out of the scripture, and consequently are altogether diuine. Let kneeling in time of solemn praier be an example. What constitutions be good.

Quest. If we must heare the Lord alone, why hath he not described particularly what we ought to follow in discipline and ceremonies? One forme of discipline doth not agree to all ages.

An. Bicause they depende vpon the condition of times, neither doth one forme agree to all ages. Yet we must follow generall rules, that that may be obserued which is comely, and which order requireth*. * 1. Cor. 14. 40.

31 *Quest.* What liberty of conscience can there be in so great obseruation and circumspection?

An. Yea, it shal stand excellently well, when we shal consider that the lawes are not stedfast and continuall, wherto we are bound, but externall rudiments of mans infirmitie, which though all of vs do not need, yet all of vs do vse, bicause one of vs is bound to another to nourish loue. Rudiments of our infirmitie.

Quest. What? Is there so great religion in a womans veile, that it is an offence to go abroad bare headed, or in hir silence, or in kneeling, that it cannot be omitted without danger?

An. If in these one swarue either through want of wit, or through forgetfulness, or necessity, there is none offence committed, but if through contempt the stubbornnes is to be misliked. Euill contempt by reason of stubbornnesse.

32 Furthermore we must vse great diligence in this point, that none error creepe in which either stain or darken this pure vse. Which thing shall be brought to passe, if all the obseruations that be, shall haue a manifest shew of profite, and if very few be vsed: and especially if the doctrine of a faithfull pastor be ioyned therewithall, to shut and stop the way before wicked opinions. Let ceremonies be profitable.

CHAP. XI.

*Of the iurisdiction of the Church, and the abuse thereof
such as we see in popery.*

The third part
touching iurif.
diction.

Consistories.

* Mat. 18, 18.

* 1. Cor. 12, 22.

Gouernments.

Joh. 20, 23.

Mat. 16, 19.

The Preaching
of the word

What it is to
bind, and the
end.

What to loose.

Discipline is
necessarie.
The difference
betweene the
Magistrate and
the Church.

I The third part of Ecclesiastical power remaineth, which we say consisteth in iurisdiction. And this iurisdiction is an order prouided for preservation of spirituall pollicie : to this end, from the beginning there were iudgement seates or consistories in churches, to examine maners, and punish vices: and beare rule in exercising the office of the keyes*. Paul calleth them gouernments*. Furthermore, that power of the keyes hath two parts principally. The one consisteth in preaching the Gospell*, which is properly not so much a power as a ministry, if we respect men. For Christ hath giuen this power to his worde, whereof men are ministers. We speake not of this now.

2 The other power of binding and loosing is described by Christ*, when he saith, If any brother heare not the church, let him be to thee as an Heathen or Publicane. Verily I say vnto you, whatsoeuer ye shal bind, &c. But the church bindeth him whom it excommunicateth: not that it may destroy him, but that he may repent: It looseth him whom it receiueth to communion or fellowship: because it doth as it were make him partaker of the vnity which it hath in Christ Iesu. And least any man contemne the iudgement of the church, the Lord doth testifie, that it is nothing else but the publishing of his sentence.

3 *Obiect.* Al these things lasted but for a time, when as the magistrates were as yet aliens from our religion.

An. This order is alwaies necessary. Bicause the church doth neither take any thing to hir selfe which is proper to the Magistrate: neither can the Magistrate do this which the church doth: yea the Magistrate himselfe must sometimes be chastened, which thing befell Theodosius Caesar.

4 And surely if any man do thoroughly weigh the words

words of Christ, he shall plainly see that the state and perpetuall order of the church is described there, and not any temporall order. What shall we say to this promise, shall we say that it is to indure onely for one yeere, or for some fewe yeeres? verily, verily, I say vnto you, whatsoeuer thou shalt binde in earth shall be bound in heauen.

5 Furthermore, the true vse of Ecclesiasticall iurisdiction is, that offences may be preuented: and if any offence be risen, it may be done away. There be two things to be considered in the vse: first, that this spirituall power may be quite separated from the authoritie of the sworde. Secondlie, that it be not administered as one man will, but by a lawfull assemblie: both things were obserued in the purer church. For the holy bishops did neither vse fines nor prisons, but their sharpest punishment was excommunication, and that in great necessitie, according to the word of God.

Vse of ecclesiasticall iurisdiction.

1

2
Discipline separated from the power of the sword. Excommunication is the sharpest censure of the church.

6 Neither was such power in mans hande onely, that he might do whatsoeuer he woulde, but it did belong to the company of elders, which was in the church that which the Senate is in the citie, Cyprian ioyned the whole cleargie with the bishop. And it was an vsual custom that the iurisdiction of the church should be exercised by the Senate of elders: whereof there were two kinds: for some were appointed to teach: other some were onely Censors of maners: This ordinance grew out of kinde by little and little. In Ambrose his time the clarks alone were censors*. At length the bishop did challenge that to himselfe, which was granted to the church.

The Senate of the Church. Epist. 14. lib. 3.

Two sorts of Elders.

Jn 5. cap. 1. ad Tim.

Tyrannie of Bishops.

7 Afterward the bishops committed this charge to their officials: which in deed differ nothing from profane iudges.

Officials.

Obiect. Officials admonish and excommunicate.

The iurisdiction of Officials is ridiculous.

An. Surely they mock God by this. Some poore man oweth a little money? He is cited: If he appeere, he is condemned. Being condemned vnlesse he pay, he is admonished. By the second admonition there is a step made

made to excommunication: if he appeere not, he is admonished to come to the court: if he make delay, he is admonished, and foorthwith excommunicated.

Obiect. Vices also are there censured.

An. They do not onely tolerate whoredome, drunkennes, and such hainous offences, but by a certaine se-crer approbation they cherish and confirme them, both in the common people and also in the cleargy. Of a meanie they call a few, either lest they should seeme to sluggish in winking at them, or else that they may get money. I speake nothing of the praies, spoils, briberies, sacrileges, which are gathered therby.

Bishops do falsly
attribute to
themselves the
power of the
sword.

* *Mat.* 20, 25.

1 2

8 Such is the popish spiritual iurisdiction. Also they doe falsly attribute to themselves the power of the sword: bicause it is not exercised vpon mens consciences, and Christ also forbad that*.

Obiect. Moses had both together.

An. First, that was done by a rare miracle. Secondly it did but last for a time: for when there is a certaine forme appointed by God, the ciuill gouernment is left to him: he is commanded to resigne the priestthoode to his brother.

The priestthood
is resigned to
Aaron.

9 *Obiect.* By this means the glory of Christs kingdome doth florish as it is woorthy, and in the mean season the bishops are too much called away from that which their calling requireth.

An. As touching the first, Christ saith*, Kings of the nations and Princes reigne ouer them, but you shall not be so: and in an other place*, Who made me a iudge or a diuider among you? As touching the other they are not more excellent then the Apostles, who did not thinke it meere for them to serue tables, hauing forsaken the word of God*.

* *Mat.* 20, 23.

Luk. 22, 25.

* *Luk.* 12, 14.

2

* *Act.* 6, 2.

A laudable cu-
stom.

10 Neither is it to be doubted, but that bishops went thus far, beginning with a very little: but they haue lifted vp themselves with subtiltie and crooked craftie meanes and that priuily. In times past if any contro-uersie did happen, the godly committed the iudgement therof to the bishop, bicause they did not doubt of his vprightnes. This was praise woorthy, but these men made

made an ordinary iurisdiction of voluntary iudgments. When cities and countries were shortly after brought into diuers straits, they fled vnto the patronage of bishops: these men of patrons, became lords.

Iurisdiction was made of voluntarie iudgements.

11 Although the bishop of Rome being not content with their kingdoms, laid hands vpon the Empire, who as Bernard saith*, had need of a weedhooke, not of a scepter.

Lib. de consid. 2.

12 Gregory called the emperor most noble lord, and himselfe his vnwoorthy seruant*.

Epist. 5, lib. 2. Gregorie.

13 Neither are five hundred yeeres yet past, when as the bishops were in subiection to princes: neither was the pope created without the authority of the emperor. The emperor Henry the 4. of that name, who sold holy things, gaue occasion to Gregory the seuenth, to alter this order. At length Hildebrand who called himselfe Gregory the seuenth, made also the emperors subiect to him.

Henry the Emperor sold holy things.

Hildebrand brought the Emperors in subiection to him.

Obiect. The west empire was giuen to the pope by Constantine.

Constantinus. Increase of the papacie.

An. That is a false starting hole, vnder color of donation.

In the meane season the popes ceased not sometimes by fraud, sometimes by trechery, sometimes by weapons to inuade other mens dominions: also they brought the city it self which was at that time free vnder their power: vntill they came to that power, which they do now enioy.

15 To iurisdiction is annexed freedome. For they thinke it an vnmeet thing, if in personall causes they answer before a ciuill iudge, and they suppose that both the liberty and also the dignity of the church consisteth in that, if they be exempted from common iudgements and lawes.

Freedome annexed to Iurisdiction.

Obiect. If any question of faith were handled, or any such question as did properly appertaine to the church, the hearing therof was referred to the church.

16 *An.* By this exception holy men sought nothing else, but that princes which were not religious, might not with tirannical violence and lust hinder the church

in

in doing hir duty. For they did not disallow it, if sometimes princes did vse their authoritie in Ecclesiasticall matters, so this were done to preserue the order of the church, and not to disturbe it. Therefore they do euill to chalenge to themselues freedom.

CHAP. XII.

Of the discipline of the church, whose principall vse is in censures and excommunication.

The diuision.

I **F**urthermore, that we may the more easily vnderstand Ecclesiasticall discipline, which dependeth vpon the power of the keies, and spirituall iurisdiction, let vs deuide the church into the cleargie and the common people. Let vs speake first of common discipline, vnder which all men must be: then we will come to the cleargie, which haue their proper discipline.

The degrees of common discipline.

Priuate admonition.

²
* Act. 20, 20.

³

* Mat. 18, 15, 17.

Excommunication.

¹ ²

* Mat. 18, 15.

Diuision of sins.

* 1. Tim. 5, 20.

* Gal. 2, 14.

Another distinction of finnes.

3 The first foundation of the church, is, that priuate admonitions do take place: that is, if any man do not his duty willingly, that he suffer himselfe to be admonished: and that euery one study to admonish his brother when need is. Especially let the pastors be diligent herein, whose duty it is to preach to the people, & to exhort through euery house*. If any man refuse admonitions, and despise two or three witnesses: and if he continue stubburne, let him be banished out of the company of the faithfull*, as a contemner of the church.

3 But bicause he intreateth there of secret faults we must put this diuision, that some finnes are priuate, and some publike. Christ speaketh of the former, Reprooue him betweene him and thee alone*. Paul saith concerning open finnes, Reprooue him in presence of al men*: that the rest may feare. He himselfe followed this last in Peter*. Therefore in secret finnes let vs proceed according to the degrees which Christ setteth downe: in manifest finnes, let vs straight way proceed vnto the solemne rebuking of the Church.

4 Let this be also another distinction. Of sins some are defaults, some hainous offences: for these latter

Paul

Paul vseth a more sharpe remedy in the incestuous person of Corinthus : bicause he doth not onely in words chasten, but with excommunication punish him.

5 And there be three ends whereto the Church hath respect in such corrections, and in excommunication. The first is, that they may not be named among christians, which lead a wicked life, as if the holy church were a conspiracie of wicked men*. The second, that good men may not be corrupted with the continuall company of the wicked*. The third is, that those men themselues, being confounded with shame, may begin to repent of their filthines*.

Ends of correction.

* Col. 1, 24.

* 1. Cor. 5, 6. 11.

* 2. Thef. 3, 13.

6 These ends being set downe, it remaineth that we see how, and after what sort the church doth execute this point of discipline, which consisteth in iurisdiction. First of all let vs retaine that diuision of sinnes, that some are publike, and some priuate. The former kind doth not require these degrees which Christ reckeneth vp. In the second sort, they come not to the church, vntill stubbornnes come. When it is once come to knowledge, then must we obserue the other diuision betweene hainous offences and defaults. In lighter offences there must a light and fatherly chastisement be vsed. But hainous offences must be chastised with a more sharpe remedy : as by depriuing of the supper, vntill the sinner do testifie his repentance*. This order did the olde and better Church obserue, when lawfull government was in force.

The diuision of sinnes.

Publike.

Priuate.

Stubbornnes.

Hainous offences.

Defaults.

* 1. Cor. 5, 5.

7 So far off was it that any was exempted from this discipline, that the princes did submit themselues together with the common people, to abide and beare it. And it is meete that the scepters of all princes be made subiect to Christs crowne. So Theodosius was depriued by Ambrose of the right of the communion*. This is a lawfull proceeding in excommunicating of a man, if not the Elders alone do that apart, but the church knowing and approouing the same.

Let princes submit themselues to discipline.

* Amb. lib. 1. Epist. 3. in orat. feneb.

Theod.

8 And such sharpnes becommeth the church, as is ioined with the spirite of meekenes, that he may not be swallowed vp of sorrow which is punished*. For by this

* 2. Cor. 10, 7.

A caueat.
Sharpnes of the
men of old.

this meanes a remedy should be turned to destruction
For when as they enioined a sinner penance to endure
for 3. 4. 7. yeers, or during his whole life: what could fol-
low therupon, but either great hypocrisie, or great des-
peration.

All things must
be temperate
with curtesie.

9 All things must be tempered with loue and curte-
sie. Neither is it for vs to blot out of the number of the
elect, excommunicate persons, or be out of hope of
them, as if they were already damned. We may indeed
count them strangers from the church, and therefore
from Christ: but yet onely during that time wherein
they continue diuorced.

The difference
betweene ex-
communication
and cursing.

10 For there is this difference betweene excommu-
nication and accursing, that accursing doth giue ouer a
man to eternall destruction, taking away all pardon:
this, that is excommunication, doth rather punish man-
ners. There is either rare or none vse of accursing.
Though the church do not suffer vs to keepe companie
with excommunicate persons, yet we must striue and
labor to bring them to better fruite, that they may re-
turne to the fellowship of the church*: least we fall
straightway from discipline to butchery.

* 2. Thes. 3, 15.

To depart from
the Church.

* Lib. 2. contra
Parm. cap. 1.

What Pastor is
free from the
curse.

11 This is also especially required to the modera-
ting of discipline, which Augustine disputeth against
the Donatists*, that neither priuate men, if they see vi-
ces not diligently corrected by the councell of elders,
depart from the church, or that the pastors themselves,
if they cannot purge all things which neede redressing,
do not therfore cast from them their ministry, or di-
sturbe the whole church with vnaccustomed sharpnes.
For whosoeuer doth either by rebuking amend what
he can, or excludeth that which he cannot amend, sa-
uing the bond of peace: or doth disallow with equitie,
and support with stedfastnes that which he can not ex-
clude: he is quit and free from the curse.

We must not
make any
schisme.

12 And this doth he say, bicause of the Donatists,
which when they saw vices in the churches, which the
bishops did reprove with words, but not punish with ex-
communication, they did cruelly inueigh against the
bishops, and did diuide themselves from the flocke of
Christ

Christ with a wicked schisme. So at this day the Anabaptistes.

The schisme of the Anabaptistes.

13 Augustine doth principally commend that one thing, if the infection of sinne invade the multitude, then the sharpe mercy of lively discipline is necessarie. For saith he, euen purposes of separation are vaine, pernicious, sacrilegious: because they are wicked and proud, and do more trouble the good weake ones, than amend the stout euill ones.

Epist. 64. Note.

14 The other part of discipline, consisteth therein, that as times shall require, the Pastors exhort either to fasting, or solemne praier, or to other exercises of humilitie, repentance, and faith, for which there is neither time, nor manner, nor forme prescribed in the word of God, but it is left to the iudgement of the church: the obseruation of this point also, as it is profitable, so it was vsed in the old church in the time of the Prophets and Apostles*.

The second part of discipline concerning fasting.

15 Let lawfull fasting haue three endes. For we vse the same either to bring downe the flesh, or that we may be better prepared to praiers, or that it may be a testimony of our humilitie before God. The first end is fitter for priuate fasting. The second is common to both, and the third likewise.

* Joel. 2, 16.
Act. 13, 3.

The ends of fasting.

16 Therefore so often as we must make praier to God for any greate matter, it were expedient to proclaim a fast when we bid praier. So when the men of Antioch did lay hands on Paul, & Barnabas, they ioine fasting with praier*. Such was the fast of Anna the Prophetesse, of Nehemias*, and others.

When a fast must be bidden.

* Act. 13, 3.
Luk. 2, 37.
* Nehem. 1, 4.

17 Againe, if either pestilence, or famine, or war begin to range, or if any calamity hang ouer any country, it is the dutie of the pastor to exhort the church to fast, that it may humbly beseech the Lord to turne away his wrath. We may readily gather out of the words of Ioel, that the people of Israel did that*.

* Joel. 2, 15.
Iohn. 3, 5.

Obiect. It is an outward ceremony, which together with the rest had an end in Christ.

An. Yea it is euen at this day also an excellent help for the faithfull. Therefore when Christ excuseth his

Ch 12. The 4. Booke of Christian Institut.

Apostles*, bicause they did not fast, he saith not that fasting was abrogated, but he assigneth the same to times of calamity, and he ioyneth the same with mourning.

Sobriety is most
fit for Christi-
ans.

Fasting confi-
steth in three
things.

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2

3

1

Things to be a-
uoided in fa-
sting.

2

Lib. 2. de Mor.

3

*Manich cap. 13.
& lib. 30. contra
Faustum.*

What manner
fasting Christs
was.

*Exod. 24, 18.
& 34, 28.

*1. King. 19, 8.

The second part
of discipline
touching the
Cleargie.

18 It is well knowen, that the life of the godly must be tempered with thriftines and sobrietic: but there is besides that another temporall fast, when we diminish somewhat of our accustomed maner of living: this consisteth in three things, in the time that we come to prayer fasting: in qualitie, that being content with small fare, we auoid dainties: in quantitie, that we eate more sparingly, than we are wont.

19 But we must alwaies beware that there creepe in no superstition. Therefore let vs first remember that we must rent our harts and not our garments*. Secondly, we must take heed that we count it not a meritorious worke. Such was the doting of the Manichees*. Lastly, that it must not be strictly required as necessarie. For that is to giue an occasion to tyranny.

20 Wherin the men of old did erre, and those which brought in the superstitious Lent, and other ceremonies.

Obiect. Christ fasted forty daies.

An. He fasted not therfore that he might prescribe others an example: but that by a myracle he might confirme the preaching of the Gospell. Neither did he fast often, nor after the maner of men, bicause he eate no meate for the space of forty daies. But as Moses to establish the authoritic of the law*: So Christ to begin the Gospell. So Elias, to the end the people might knowe him to be a restorer of the law, spent forty daies without meate*. There was also a great diuersity in that superstitious imitation, which is indeed a wrongfull zeale.

21 Afterward followed far woorse times, and vnto the disordered study of the common people was added both the ignorance and also the rudenes of the bishops, and also lust to reigne and tyrannous rigor.

22 There followeth another part of discipline, which appertaineth properly to the cleargy. That is contained in canons, which the old bishops laied vpon themselves

selues and their order, of which sort these are, that no clarke should giue himselfe to hunting, dicing, or banquetting. To these were added the punishments also, where by the very authority of the canons was established. To this end euery bishop had the gouernment of his cleargie committed to him. Therefore were prouinciall Synods instituted, that those which were negligent might be made to do their duty. For it was in the emperors power onely to call a generall councill. So long as this sharpenes did last, the clarks required no more in worde at the peoples hands, than they themselves did performe in example. Forasmuch as they were straighter to themselves than to the people. Al that is so growen out of vse, that nothing can at this day be inuented to be more vnbrideled and dissolute than the cleargie: and it is growen to such licentiousnes, that almost all the world crieth out. Antiquity is buried, onely the shadowes thereof remaine.

23 They are therin straight, and vnintreatable, that priests be forbidden to marry: though that be done through wicked tyranny, and against the word. Bicause God hath expressely prouided that this liberty might not be infringed*. Paul foresaw that such doctrine of diuels would be broched*.

Obiect. Montanus, the Tatianes, and Eucratites, did condemne matrimony, not we: but we do onely exclude the Ecclesiasticall order from it.

An. The prophesie agreeth as well to the papists, as to the Tatianes, bicause it is all one thing.

24 *Obiect.* The priest must be distinguished from the common people by some marke.

An. As though the Lord did not foresee that also in what ornaments the priests ought to excell: notwithstanding he hath placed mariage among the rest of the gifts*, which Siritius the pope called the defiling of the flesh*.

25 *Ob.* The Leuitical priests, so often as their courses came to minister, must haue laine from their wiues, that being cleane they might handle holy things.

An. There is not like reason or consideration of the

Prouineiall Synods.

The Emperor alone did gather a generall Councell.

Marriage forbidden.

* 1. Tim. 3, 2.

* Tit. 1, 6.

Montanus,
Tatians,
Eucratites.

* 1. Tim. 3, 2.

Siritius called marriage pollution.

* Ad Epis. Hij. pamarum.

The difference
betweene the
ministerie of the
Gospell and the
Leuiticall.

* Heb. 13. 4.

1. Cor. 9. 5.

* Hist. tripart. lib.
2. cap. 14.

Single life.
Bishops were
long time mar-
ried.

Ch. 13. The 4. Booke of Christian Institut.

ministerie of the Gospell, as was of the Leuiticall ministerie. For they as figures did represent the holines of Christ the Mediatour, and did shadow it with certaine grosse draughts. The Ecclesiasticall Pastors do not at this day beare this person. Wherefore the Apostle without exception pronounceth that mariage is honourable among all men*. Which thing the Apostles did approoue by their owne examples.

29 Neither did the old fathers onely tollerate mariage in the order of bishops, but also it was pronounced in the Nicene Synode, that lying with a mans own wife was chastitie*.

27 After this followed the times wherein too superstitious loue of single life got the vpper hand: and the praises of virginie were song without measure.

Obiect. Priests were many times forbidden to marry.

An. This libertie continued both vnder the Apostles, and also certaine ages afterward, that Bishops might marrie: shall we thinke that vnlawfull and vnseemely at this day, which was vsed and receiued then with praise?

28 Let vs conclude that there must be no necessitie laid, where the thing is of it selfe free, and doth depend vpon the profit of the Church.

CHAP. XIII.

Of voves, by vash making wherof euery man hath miserably intangled himselfe.

Ecclesiastical
tyrannie.

A similitude.

1 **S**Vrely it is a lamentable thing, that the church, for which liberty was bought with the price of Christs blood, was so oppressed with cruell tyranny, and almost overwhelmed with an huge heape of traditions: but the priuate madnes of euery man did shew that satan and his ministers had so great libertie granted them by God not without most iust cause. Heereby it came to passe, that neglecting Christ, and hauing greuous burdens laied vpon them, by digging ditches and pits for themselves, they drowned themselves more deeply: that we see

see in *vowes*, wherwith they binde themselves as with most straight bonds.

2 Furthermore, if we will not erre in iudging what *Lawfull vowes*.
vowes be lawfull, and what otherwise: we must consider
 three things: first, who it is to whom we make our vow.
 secondly, who we be which make our *vowes*. Lastly, with
 what minde we vow. The first tendeth to this end, that
 we thinke that we haue to deale with God, whom our
 obedience doth so delight, that he pronounceth that
 all will worshippings, though they be beautifull, are ac-
 cursed*. That which is done without faith, which rest-
 eth in the word, is sinne. Therefore let this be the first
 caution or prouision, that we attempt nothing vnlesse
 we haue God to go before vs, and to tell vs as it were
 out of his worde, what is good to be done, or vnpro-
 fitable.

3 In the other let vs measure our strength, and be-
 hold our vocation, that we neglect not the benefit of
 the liberty which God hath giuen vs. For he which
 voweth either that which is not in his power, or which
 is contrary to his calling, is rash: and he which despiseth
 the bountifulnes of God, is ignorant. Such was the vow
 of the cutthrotes of Iephthe*, and at this day of the sa-
 crificing priests, monks, nunnes, who forgetring their
 owne infirmity, thinke that they are able to lead a sin-
 gle life.

4 Thirdly, it skilleth much with what minde thou
 makest thy *vowe*, if thou wilt haue it to be allowed of
 god. Therefore let vs direct our *vowes* to four ends: wher-
 of we refer two to the time past, and two to the time to
 come. To the time past appertain the *vowes* of thankes-
 giuing, and the *vowes* of repentance. Of the former, we
 haue an example in the oithes which Iacob vowed*. In
 the old sacrifices of the peace makers. Thus must we
 vnderstand the Psalmes wherein mention is made of
*vowes**. The second kinde shall be lawfully obserued if
 vsing a *vowe*, that we may bind our selues with a straiter
 bond, we renounce that wickednes into which we were
 fallen.

5 The *vowes* which are made for the time to come

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1 To whom the
vow is made.

* Col. 2, 23.

The first caution
in *vowes*.

2 Who we be.

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* Act. 23, 12.

* Iudg. 11, 30.
Iephthes vow.

3 With what
mind.

4 ends of *vowes*.

Of thanksgiuing

* Gen. 28, 20.

* Ps. 12, 16. & 55,
13. & 116, 14.

The vow of re-
pentance.

The vows of the
time to come.

1 2

do tend to this end, partly that we may be made more warie: partly that we may be pricked forward as it were with pricks to do our duty.

6 Such is the vowe made in Baptisme, confirmed by catechizing and the receiuing of the Supper: whereby renouncing Sathan, we binde our selues to serue God, that we may obey his holy commandements, and not obey the wicked lusts of our flesh.

Obiect. No man doth in this life performe that obedience which God requireth.

Let particular
vowes be onely
for a time.

An. The promise which we there make, is ioined both with crauing of pardon, and also with crauing of the helpe of the holy Ghost. In particular vowes the three former rules must be obserued. Let them be sober and but for a time: lest if they be continuall, thou either pay them with great tediousnes, or being wearied with the long continuance therof, thou be enforced to break them.

Superstitious
vowes.

7 Therefore we condemne all superstitious vowes: such as are abstaining from wine and flesh: fasting for certaine daies, gadding on pilgrimage to holy places and such like.

Vowes of
Munks.

8 Yea we see how far Munkish vowes are from the true rule of vowing.

Obiect. They were allowed by the publike iudgement of the church.

Colledges of
Munks.

An. Colledges of Munkes were in times past as it were seminaries of the Ecclesiasticall order, that being brought vp with great hardnesse and patience they might be called to the office of bishop.

A similitude.

*De moribus Ecclesie
Cath. cap. 31.*

The old Munks.

9 Augustine doth thus depaint out vnto vs the form of the old Munkery. Contemning, saith he, the enticements of the world being gathered together into a most holy common life, they spend their time together living in praiers, readings, disputations, swelling with no prid, being troublesome through no stifneckednes, waxing pale with no enuie, no man possesseth any thing of his owne: none is burdenous to another. They work with their owne hands those things wherewith both the body may be fed, and the minde may not be kept backe from

from God. They deliuer their worke to the deanes, which make an account to one whom they call father, &c.

10 Such was the munkish profession in times past. Our men at this day place the greatest part of their holines in idlenes, which if you take away, where shall that contemplatiue life be, wherein they boast they excell all other men, and draw neer to the angels?

Idlenes of Munks.

11 And yet they vouchsafe their order alone of the title of perfection, and they exempt the same from all callings of God.

The order of the perfection of Munkerie.

Obiect. It is not so called therefore, because it containeth perfection in it selfe, but because it is the best of all to attaine perfection.

An. Yet that admiration remaineth in the common people, as if the munkish life alone were the angelical life, perfect, and cleane from all life. Vnder this colour they make most gainfull markets.

Perfection of Munks. Gainfull markets.

12 *Obiect.* The munkish life is the way to perfection, because they promise that they will keepe the counsels of the Gospell touching loue of enemies, touching not desiring of reuenge, &c. wherto Christians are not commonly bound.

* Mat. 5. 44. A commandement concerning the louing of our enemies.

An. Such counsels are very commandements, which all Christians must obey.

13 *Obiect.* The Lord said to the yoong man, If thou wilt be perfect, sell all that thou hast, and giue to the poore. We do that.

* Mat. 19. 21.

An. If the sum of perfection be placed in this, what meaneth that which Paul teacheth, that he which shall giue all that he hath to the poore, is nothing vnlesse he haue loue?

* 1. Cor. 13. 3.

Obiect. This is the principal worke of perfection, but not the onely worke thereof.

An. Paul maketh loue the only bond of perfection, without any renouncing of goods.

* Col. 3. 13.

14 *Obiect.* The Munkish profession is a forme of a second baptisme, because they renounce the world, to liue holily.

An. As many Monasteries as there be at this day I

Conuenticles
of schismatikes.

say there be as many conuenticles of schismatikes who troubling the order of the Church, are cut off from the fellowship of the faithfull, that they may more freely giue themselves to pleasure. Such are at this day the Benedictines, Franciscanes, Dominicanes, &c.

Franciscanes.

Munkes.

A similitude.

15 By this comparison of the old and new Munkery it appeareth sufficiently, that our colde Munkes falsely pretend the example of the primatiue Church, for defence of their profession: for as much as they differ no lesse from them than apes from men.

16 It is an excellent thing to play the Philosophers in secret: but it is, not a point of Christian meekenes to flie as it were into a wildernes, through hatred of mankind, and also to forsake their offices which the Lord hath especially commanded.

Vowes of
Munkes.

17 Now therfore we see of what sort the vowes be, whereby Munks are admitted & entred at this day into this excellent order. First bicause they institute a new worship to deserue withall, I conclude vpon that which goeth before, that whatsoeuer they vowe it is an abomination before God. Secondly bicause they inuent to themselves a new kinde of life, without any beholding of the calling of God, I say that it is rashly done and therfore vnlawfull. Furthermore forasmuch as they tie themselves to wicked worshippings, I auouch that they are not consecrate to God, but to the deuill*. The same must we say of perpetuall virginitic, which they promise to God, whereas it is not in our power.

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* Deut. 32, 17.
Psal. 16, 37.

The Vowes of
Virginitic.

Obiect. We make this vowe trusting onely to the grace of God,

* Mat. 19, 11.
1. Cor. 7, 9.

An. Whereas it is not giuen to all*: and those are with open voice cited to marry, to whom power to conraine is denied: it is not for vs to conceiue hope of an especiall gift.

The Vowe of
continencie.

Obiect. It hath beene obserued time out of mind, that those should tie themselves with the vowe of continencie, which would wholly dedicate themselves to the Lord.

An. This custome was ancient: it is not therefore blamelesse; moreouer it was lawfull for those to marrie which

which could not containe, Which thing is not permitted at this day.

18 *Obiect.* Vowing was vsed in the Apostles time: because Paul saith that the widowes which being once receaued into the publike ministerie did marry, did denie their first faith^r.

Vowe of widowes.

^r 1. Tim. 5, 12.

An. The widows which were at that time receaued to the publike ministerie were about threescore yeeres of age, they laid vpon themselves the condition of perpetuall single life: if they should afterwards marry, that did easly come to passe which Paul saith, that casting from them shame, they became more insolent, than became Christian women. Therefore first they professed single life, so farre as the necessitie of their function did beare. Secondly it was euen then better for them to marry than to burne. Thirdly they had already shewed a token of their aged continencie.

19 And Deaconesses were made not to delight God with singing and with mumbling not vnderstood, and to lead the rest of their life in idlenes which popish nunnnes but that they might do to the poore the publike ministerie of the Church, that they might wholly apply themselves to the duties of loue. Thereupon I conclude with Paul that is wickednes that women should be receaued to vowe continencie before they be threescore yeeres of age.

The office of Deaconesses.

20 Therefore let vs conclude that as vnlawful voves and not rightly made, are of no reputation with God, so ought they to be void with vs. For it is an absurd thing that we should be driuen to performe those things, which God doth not require at our hands. Therefore voves rashly made do not onely not bind, but they must necessarily be reuerfed and disanulled.

Voves rashly made must be reuerfed.

21 Therefore when they forsake the Munkish life, and take in hand some honest kind of life, they are vnworthily accused of breach of faith and periury, because they haue broken the knot which could not be loosed (as it is commonly beleeued) wherby they were bound to God and the Church, But it is no bond when GOD doth abrogate & disanull that which man confirmeth.

CHAP. XIII.

Of the Sacraments.

What a Sacra-
ment is.

Eph. 1. 9. & 3. 2.
Col. 1. 26.

A medicine for
our infirmitie
and ignorance.
A similitude.

Hom. in Ioh. 13.

* Rom. 10. 8.
A popish di-
lemma.

BESIDE the preaching of the word there is another helpe for our faith in the Sacraments which is of like sort. And a Sacrament is an outward signe, whereby the Lord doth seale vp in our consciences the promises of his good will, to support the weaknes of our faith: and we on the other side testifie our godlines as well before him and the angels, as before men. Augustine calleth it a visible signe of an holy thing.

The men of old vsed this word in that sence. For so often as the old interpreter would translate into Latine the Greeke word *μυστήριον*, especially where mention was made of holy things, he translated it *Sacramentum*.

By this definition we vnderstand that a Sacrament is neuer without a promise going before it, but that it is rather annexed therto as an appurtenance, to this end, that it may confirme the promise it selfe, and may establish and make sure the same to vs. Of which mean God foreseeeth that our ignorance and slownes first, and secondly our weaknes stand in need. For the weakenes of our faith is so great, that vnlesse it be vnderpropped on euery side, it is straightway shaken and doth forthwith faint.

This is that which they say commonly, that a Sacrament consisteth in the word preached and vnderstood, and the externall signe.

Obiect. It is enough if the priest do onely recite the forme of consecration euen in Latine, before men vnlearned.

An. Augustine saith otherwise that the word being added vnto the element doth make a Sacrament, not bicause it is spoken, but bicause it is beleueed. This is the word of God which we preach, saith Paul:

Obiect. Either we know that the word of God which goeth before the Sacrament is the true will of God,

God, or else we know it not. If we know it, we learne no new thing out of the Sacrament. If we know it not, the Sacrament shall not teach vs that, whose force consisteth in the word.

An. Seales which are hung vpon publike actes being receaued alone are nothing woorth, being hung vpon parchment they confirme that which is written. So the Sacraments haue this peculiar thing about the word, that they are more fit to stay vpon our faith, seeing they do liuely represent vnto vs the promises, depainted as it were in tables.

Seales confirme writings.
A similitude.

6 *Obiect.* That which is earthly and bodily cannot confirme that which is heavenly and spirituall.

Whether a bodily thing can confirme that which is spirituall.

An. Earthly Sacraments do not confirme the spirituall truth, but vs which are carnall.

7 *Obiect.* They be not testimonies of the grace of God, bicause they are giuen to the wicked also, who notwithstanding do neuer a whit more feelee thereby that God is fauourable to them.

The Sacraments do not giue grace to the wicked.

An. Grace is offered, but they refuse it by their want of faith.

Obiect. If faith be good, it cannot be made better. For there is no faith but that which doth firmly leane vpon the word of God.

An. None of the sons of men shall euer attaine to such perfection of faith, but that he ought rather to pray with the apostles, to haue his faith increased*, and to haue his want of faith holpen*.

* Luk. 17, 5.
* Mark. 9, 14.

8 *Obiect.* Philip answered the Eunuch*, that he might be baptized, if he did beleue with all his whole hart. Therefore he woulde haue his faith to be perfect.

* Act. 8, 37.

An. To beleue with the whole hart is not to beleue perfectly, but hartily and with a sincere minde to embrace Christ: so Dauid, with my whole hart haue I sought thee*, I will confesse to thee with mine whole hart*.

* Psal. 119, 10.
* Psal. 12, 3.

Obiect. If faith be increased by the Sacraments, the holie Ghost is giuen in vaine, whose worke it is to begin, maintaine and finish faith.

An.

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The confirma-
tion of faith.The inward ma-
ster doth make
the sacraments
effectuall.
A similitude.

A similitude.

* Mat. 13, 4.
Ier. 8, 15.

* Gen. 3, 22.

* Eph. 2, 12.

An. For one benefite which these men set forth, we consider three. First the Lord teacheth vs by his word: Secondly he confirmeth vs by the Sacraments: Last of all he enlighteneth our minds by the light of his holy spirit, and he setteth open an entry into our harts for the word and Sacraments: which should otherwise onely sound in our eares, and be present before our eies, but not moue our inward parts.

9 Therefore the ministry of the confirmation, and increase of faith, is so assigned to the Sacraments, that in the meane season all this proceedeth from the holy Ghost. If that inward master be wanting, the Sacraments can do no more in our minds, than if either the brightnes of the sun should shine to the blinde eies, or if a voice did sound in deafe eares.

10 For least the word should sound in our eares in vaine: and least the Sacraments should be present before our eies in vaine, the spirit sheweth that it is God, which speaketh to vs there, he mollifieth the hardnes of our harts, and frameth it vnto that obedience, which is due to the word of God.

11 For like as seed, if it should fall in a barren plot of the field, doth but die: but if it be sown in arable land well tilled, and manured, it will bring forth fruit with gaine. So the word of God, if it shall hit vpon an hard necke, it waxeth barren, as being sown in sand*: if it get a soule manured with the hand of the heauenly spirit, it will be most fruitfull.

12 Yet the Sacraments are so said truly to confirm our faith, that many times when the Lord wil take away the confidence of the things promised; he taketh away the Sacraments themselves, which we may see in Adam*, and the Ephesians*.

Obiect. The glory of God is so farre diminished as it is deriued vnto creatures, to the which so great power is giuen.

An. God vseth the instruments which he seeth to be expedient, that all things may obey his glory: but we place no power in creatures.

13 *Obiect.* Sacraments are onely signes wherby we
are

are distinguished from profane men.

An. Sacraments are indeed sure testimonies of our faith before men, but this is the chiefest thing that they serue for our faith before God.

14 In the meane season let vs beware that we weaken not the force of the Sacraments, and quite overthrow the vse therof: Secondly that we do not imagine certain hidden powers to be in the Sacraments, which we can no where read to be given them of God.

Obiect. The Sacraments do iustifie and giue grace, so we put not in the bar of mortall sin.

An. Such doctrine is diuelish, when as it promiseth righteousness without faith: Secondly because the minds of men do rest rather in this spectacle of a bodily thing, than in God himselfe.

5 Also we must beware that we translate not that to the one, which is proper to the other. The truth is contained in deed in the Sacraments, but they are not so linked together but that they may be separate. Therefore the thing must alwaies be distinguished from the signe. For the Sacraments work that which they figure onely in the elect: For Christ is receiued by faith alone.

16 *Quest.* Do then the wicked bring that to passe by their vnthankfulness, that the ordinance of God is voide, and doth come to nothing?

An. Augustine answereth: if thou receaue it carnally, it ceaseth not to be spirituall, but not to thee*.

* *Hom. in Ioan. 26.*

17 For there is none other office of the Sacraments, then of the word of God, which is to offer to vs Christ, and in him the treasures of the heavenly grace: but they profite vs nothing vnlesse they be receiued by faith: which is to vs as the mouth of a vessell, to receiue liquors, and graces of the holy Ghost.

Faith is like the mouth of a vessell.

18 Furthermore the word Sacrament doth generally comprehend all signes, which God did euer command men to vse, that he might assure them of the truth of his promises. Those he would haue to be extant somtimes in natural things, as when he gaue Adam the tree of life to be a pledge of immortalitie*: and the rainbow to Noe and his posterity*. Sometimes he gaue them

Sacraments pue for all maner of signes.

* *Gen. 2, 17.*

33.

* *Gen. 9, 13.*

them

We must take heede of three sleepe downes. The sacraments do not giue grace.

The sacraments work that which they figure onely in the elect.

them in miracles : as when he shewed Abraham light in a smoking ouen* : when he wet the fleece with dewe, all the ground being dry, to promise victory to Gedeon*.

19 But we intreat properly of the Sacraments which God would haue to be ordinarie in his church, to nourish his children in one faith, and the confession of one faith. For Augustine saith*, men can be congealed together into no name of religion, either true or false, vnlesse they be knit together by some fellowship of visible Sacraments.

20 And these also haue been diuers according to the diuers respect of times. For circumcision was granted to Abraham*, wherto purifications and sacrifices were afterward added*. Christ gaue to the Church Baptisme*, and the supper*. I speake not of laying on of hands : because it is not ordinary, neither doth it agree to all.

21 Circumcision was granted to Abraham for a seale of the righteousnes of faith*. Purifyings were testimonies of their washing in Christ*. Sacrifices did promise the satisfaction of the Mediator.

22 Baptisme doth witnes to vs that we be washed by the blood of Christ, the Supper that we are redeemed : these two are found in Christ, who came in water and blood*, that is, that he might purge and redeeme.

23 But the fathers did eat the same meat which we eate, and drunk the same drink which we drink, namely Christ*.

Obiect. The Sacraments of the old Law did shadow grace : those of the new do giue it being present.

An. Who dare make void that signe, which gaue to the Iewes the true communion and partaking of Christ?

24 *Obiect.* The outward Circumcision is nothing with God, neither doth it giue any thing*.

An. So it is, if the truth it selfe be wanting. Which might also be said concerning Baptisme, by good right. For God regardeth not the outward washing*, vnlesse the mind be inwardly purged.

Obiect. Paul doth vterly contemne Circumcision made

* Gen. 15, 17.

* Iudg. 6, 37.

* Lib. 9. contra
Faust. Manich.
cap. 11.

* Gen. 19, 20.
Diuerfitie of
sacraments.

* Leuit. 1, 2.

* Mat. 28, 19.

* Mar. 16, 16.

* Rom. 4, 11.

* Heb. 9, 1, 14.

Heb. 4, 14.

* 1. Ioh. 5, 6.

* 1. Cor. 10, 3.

* Rom. 2, 25.

* 1. Cor. 10, 5.

made with hands, when he compareth it with the Circumcision of Christ*.

* 1. Pet. 3, 21.
Col. 2, 17.

An. Paul disputeth in that place against those which required Circumcision as necessary, whereas it was abrogate. Therefore he admonisheth the faithfull that omitting the old shadowes, they stay in the truth. And he prooueth that Baptisme is the same to Christians, which Circumcision was to the men of old time.

25 *Obiect.* All the Iewish ceremonies were shadows of things to come. The body is in Christ*.

* Heb. 7. 8. 9. 19.

An. Paul did not therefore make the ceremonies shadowish, because they had in them no sound thing, but because the fulfilling thereof did after a sort hang in suspense vntill the giuing of Christ. And also though they shadowed Christ being absent, yet he vttered inwardly to the faithfull the presence of his power.

What the Iewish ceremonies did profite the Iewes.

Obiect. Christ distinguisheth the Supper from Manna euen in respect of the efficacie.

An. He hath to deale with those which thought that Manna was nothing else but the meat of the belly: he saith that he giueth better meat, which feedeth the soules vnto the hope of immortalitie.

The comparison betweene Manna and the Supper.

26 Furthermore the Sacraments of both lawes being diuers in deed in signes, but equall and like in very deed and efficacy, do testifie that the fatherly good will of God, and the grace of the holy Ghost are offered to vs in Christ, but our Sacraments do this more plentifully and plainly: there is in both the same giuing of Christ.

CHAP. XV.

Of Baptisme.

1 **B**aptisme is a signe of our entring, wherby we are admitted into the society of the church, that being ingrafted into Christ, we may be reckoned among the children of God. Furthermore it is giuen vs of God to this end: First that it might serue for our faith with him: Secondly for our confession before men. Baptisme bringeth

What baptisme is.

A double end.

1
2

faith.

bringeth three things to our faith: First, that it may be a sign of our purging, like to a certaine sealed charter, whereby he confirmeth to vs that all our sins are blotted out.

The first fruit.

* Eph. 5, 25.

Tit. 3, 5.

1. Pet. 3, 21.

2. In this sense must we vnderstand that which Paul writeth: that the church is sanctified by Christ his spouse, and washed with the washing of water in the word of life*, and in another place: that we are saved according to his mercy, by the washing of regeneration*.

3. *Obiect.* Baptisme is only giuen for the time past, so that we must seek other new remedies for our new fals into which we fall after Baptisme.

We be washed
by baptisme for
our whole life.

An. At what time soeuer we be baptized, we be once washed for all our life time, and also purged. For the purity of Christ, which is offered to vs therein, is alwaies fresh.

Obiect. Hereby men take liberty to sinne in time to come.

An. This doctrin is deliuered to those only, who after they haue sinned, being weary, do grone vnder their sins, that they may haue wherewith to lift vp and comfort themselves again, lest they fall into despaire.

Obiect. Christ is made to vs a propitiation for remission of sins going before*.

Baptisme is the
sacrament of
repentance.

An. In that place baptisme is not handled but repentance. Therefore so often as being wounded with the searing iron of conscience I shall turne vnto God, my sins shall be forgiuen me.

Obiect. By the benefit of repentance, and the keies, we obtaine remission after Baptisme, which at our first regeneration is giuen vs by Baptisme alone.

An. Baptisme is the Sacrament of repentance. But if this be commanded to vs during our whole life, the force of Baptisme ought also to be extended vnto the same ends.

Rom. 6, 3.

5. It bringeth also another fruit, because it sheweth to vs our mortification in Christ, and new life in him. as Paul saith, we are baptized into his death, that we may walke in newnes of life.

6 Our faith receiveth this third fruite, bicause it doth surely testifie to vs that we are not onely ingrafted into the death and life of Christ, but also that we are so vnited to Christ himselfe, that we are made partakers of all his good things. Therefore he did dedicate and sanctifie Baptisme in his own body*. And we are baptized in the name of the Father, and of the Sonne, and of the holy Ghost: bicause we obtaine the cause both of our purging, and also of our regeneration in the Father, in the Sonne the matter: in the Spirit the effect.

Mat. 3. 13.

The forme of baptisme.

7 *Obiect.* The Baptisme of Iohn was one, the Baptisme of the Apostles another.

An. Diuers hands do not make the Baptisme diuers: but the same doctrine sheweth that it is the same: both did baptize to repentance, both did baptize for the remission of sins, both of them baptized in the name of Christ of whom we haue repentance and remission of finnes.

Of the baptisme of Iohn and the Apostles.

Obiect. The old writers distinguish the one from the other.

An. We ought not to make such account of them, that their iudgement should shake the certaintie of the Scriptures.

Obiect. Chrysostome denieth that in Iohns baptisme was comprehended remission of finnes.

Hom. in Mat. 14.

An. Luke affirmeth the contrary, that Iohn preached the baptisme of Repentance for he remission of finnes*.

* Luk. 3. 3.

Obiect. Augustine saith*, that finnes were forgiven in hope by Iohns Baptisme, by Christs Baptisme they are forgiven indeed.

* Lib. 5. de bapt. contra Donat. cap. 10.

An. We must not admit such a shift. For if any man seeke for a difference out of the word of God, he shall finde none other but this, that Iohn baptized into him who was to come, and the Apostles into him who had already shewed himselfe.

8 *Obiect.* There were more plentiful graces of the Spirit shed forth after the resurrection.

An. This appertaineth nothing to make the diuersitie of baptisme.

* *Act. 19, 3, 5.*Baptisme put
for the gift of
the holy Ghost.* *Mat. 3, 11.** *1. Cor. 10, 2.**Exod. 14, 21.*A figure of mor-
tification.* *Num. 9, 14.**Gal 5, 19.*Works of the
flesh.*Rom. 6, 14.*

The second end.

Obiect. They are baptized again by Paul which had once received the baptism of Iohn*. Therefore the baptism of Iohn was onely a preparation.

An. Baptisme is taken in that place for the gifts of the holy Ghost, which the faithfull received by the laying on of hands, as else where oftentimes.

Obiect. Iohn said that he did baptize with water, but Christ should come, who should baptize with the holy Ghost and with fire*.

An. He did not compare baptism with baptism, but his person with the person of Christ, he was the minister of the water, but Christ the giuer of the holy Ghost.

9 These things which we haue spoken both concerning mortification, and also touching washing, were figured to the people of Israel in the sea, and the cloud*. Mortification was shadowed, when he deliuered them out of the cruel hand of Pharao. In the cloud there was a token of their purging*.

10 *Obiect.* By baptism we are loosed from original sinne, and we are restored to the same purity of nature, which Adam had before his fall.

An. Therin we must note two things: First, that that damnation which very infants bring with them from their mothers wombe, hauing the seed of sin included in them, is taken away: wherof they haue a testimony in their baptism.

11 The other is, that this peruersnesse doth neuer cease in vs, but doth continually bring forth new fruits of sinne, which are called the works of the flesh*. Those make vs guilty of the wrath of God. Therefore we are baptized into the mortification of the flesh, which we follow daily, but it shalbe perfected when we shal depart this life and go to the Lord.

12 Hereupon Paul exhorteth the faithful that they suffer not sin to reigne in their members*. Therefore he is enforced to cry out with mourning, O wretch that I am, who shall deliuer me from this body that is subiect to death?

13 The second end of baptism consisteth therein, that

that it may serue for our confession before men. For it is a marke whereby we do openly professe that we would be reckoned among the people of God : wherby we testifie that we agree in one religion with all Christians : and whereby finally we do make publike profession of our faith : that not onely our harts may breath out the praise of God, but our tongues also and all members of our body may sound out the same with such significations as they can.

14 And the meanes to receiue those things which the Lord promisseth vs in baptisme, is faith: that we may beleue that it is God that speaketh by the sign, which purgeth vs, washeth vs, maketh vs partakers of the death of Christ : which taketh away the kingdome of Sathan : weakeneth the strength of concupiscence, and causeth that hauing put on Christ, we are counted the children of God.

Faith an instrument.

What things are giuen in baptisme.

15 *Quest.* If sins be not washed away by the force of baptisme, why did Ananias say to Paul, that he should wash away his sin by baptisme?

Act. 9, 17.

An. Namely, that by the signe of Baptisme Paul might be certified, that his sinnes were forgiuen. For the Lord promisseth in Baptisme forgiuenes of sinnes : if thou hast this, set thine hart at rest.

16 Furthermore, if we receiue the Sacrament as from the hand of God, from which it came, we may thereby gather, that there is nothing added therto, or taken therfro by his woorthines, by whose hand it is deliuered. Yea, when circumcision was corrupt with many superstitions, yet it ceased not to be counted a signe of grace. Neither was circumcision iterated vnder Iosias and Ezechias.

Obiect. But they are not rightly baptized which were baptized in time of popery by the wicked and idolaters.

An. We are entred by Baptisme not into the name of some man, but into the name of the Father, the sonne and the holy Ghost. And therefore Baptisme is not the Baptisme of man but of God by whomsoever it be administered.

17 *Quest.* What faith of ours hath followed baptism by the space of certaine yeeres? Heere it is sufficiently prooued that that baptism was frustrate which is not sanctified vnto vs, vnlesse the word of the promise be receiued by faith.

* *Rom. 3, 3.*

An. The promise was alwaies true, but our vnbeleefe did let that it had not then the effect: bicause though men be liars, and vnfaithfull, yet God ceaseth not to be true.

Act. 19, 3, 5.

18 *Obiect.* Paul baptized againe those whom Iohn had baptized*.

Act. 15, & 11, 16.

An. We haue already said that the baptism is taken in that place for the visible graces of the spirite which were giuen by laieng on of hands*.

Obiect. When he laid his handes vpon them the holy Ghost came downe vpon them.

An. Luke doth not report two contrary things: but he followeth the forme of narration which is vsuall among the Hebrues, who do first set downe the summe of a matter, and afterwarde expound the same more largely.

Popish additions.

The forme of Baptisme.

How one that is to be instructed ought to be baptized.

Let not priuate men baptize.

19 As touching the outward sign, let vs follow the naturall institution of Christ, casting far from vs those popish additions, blessing, breathing, salt, tapers, chrisme, and such like deceits of sathan. Therefore let him that is to be baptized be represented in the company of the faithfull, the whole church being witnes, beholding him, and praieng for him: let him be offered to God: let the confession of faith be recited: let the promises be repeated which are contained in baptism: let the instructed be baptized in the name of the father, of the sonne, and of the holy Ghost: at length let him be dismissed with praies and thanksgiuing.

20 It is also appertinent to the matter to know this, that it was done amisse, if priuate men do vsurpe the administration of baptism. For aswell the distribution of this, as of the supper, is a part of the Ecclesiastical ministry.

Obiect. If he which is sicke decease without Baptisme, he is in danger to be deprived of the grace of regeneration.

generation: therefore if necessitie constraine, and if a Lay man or a woman baptize, it is either no fault, or a fault veniall*.

* August. lib. contra Epist. Parm. 2 cap. 13.

An. God pronounceth that he doth adopt our infants to be his, before they be borne, when as he promisseth that he will be our God, and the God of our seede after vs*. Therefore saluation consisteth in the promise, which may be fulfilled without baptism: as in the people of Israel, which died before circumcision.

* Gen. 17. 7.

21 *Obiect.* It was an ancient custome.

An. It was not therefore to be praised. Epiphanius doth vpbraid Marcion, for granting licence to women to baptize*: and in another place he teacheth that the holy mother of Christ was not suffered to do it.

Lab. contra Mer. 1.

22 *Obiect.* The Angell of God was pacified after that Sephora hauing taken a stone, did circumcise hir Sonne*.

Note.

* Exod. 4. 25. Sephora circumcised.

An. God did not therefore approoue hir fact. Otherwise we might say that the worshipping which the Gentiles which were brought from Assyria raised vp, did please GOD, because the beasts ceased to afflict the people. Secondly, that which is particular, ought not to be made an example. Therefore let vs conclude, that the sacrament like to a seale, doth not make the promise more effectually, as being of it selfe weake, but doth onely confirme the same to vs. Therefore if in omitting the signe, there be neither sluggishnes, nor contempt, nor negligence, we are safe from all danger.

Contempt of the sacraments must be fled.

CHAP. XVI.

That baptizing of infants doth very well agree both with the institution of Christ, and also with the nature of the signe.

Obiect.

1 **B**aptizing of infants is grounded vpon no institution of GOD, but it is brought in onely by the boldnes and curiosity of men, and afterward rashly vsed through foolish facilitie.

Y 3

An.

The force of
baptisme de-
pendeth vpon
the promise.

* Gen. 17, 10.
Circumcision
and baptisme
are all one.

1 The promise.

2 The thing fi-
gured.

Why infants are
to be baptised.

* Gen. 17, 12.

* 1. Cor. 7, 4.

Mat. 19, 13.

Ch. 16. The 4. Booke of Christian Institut.

2 *An.* The force of baptisme dependeth vpon the promise; therefore we may not deny the signe to those, to whom the things are giuen which are there represented.

3 Moreouer, if God made infants partakers of circumcision, bicause the promise was made to Abraham and his seede*: why shall we not say the same of Baptisme, seeing it is instituted for vs in steede of circumcision? For as Christ is the foundation of baptisme, so likewise of circumcision.

4 There is the same promise in both, namely of the fatherly fauor of God, of remission of sinnes, and of eternall life. The thing figured is all one, namely regeneration.

5 But and if the couenant made with Abraham, remaine firme and stedfast, it doth no lesse belong to the children of Christians at this day, than it did appertain vnder the old testament vnto the children of the Iewes. And they are partakers of the thing signified, why shall they be excluded from the signe? If they haue the truth, why shall they be put backe from the figure?

Obiect. There was a certaine day appointed for circumcision.

An. Therefore we haue greater libertie. And God wil haue infants to be receiued into his couenant, what more wil we haue?

6 Wherefore the children of the Iewes were called the holy seede: bicause being made partakers of that couenant, they were distinguished from the children of the wicked*: and euen by like reason, the children of Christians are accounted holie, yea although they be the issue but of one faithfull parent, and they differ from the vncleane seede of the idolaters*.

7 Wherefore the Lord Iesus doth meekely embrace the infants, which were brought to him, chiding his disciples which went about to keep them from him: forasmuch as they led away those to whom the kingdome of heauen did belong, from him, thorough whom alone the entrie standeth open into the kingdome of heauen*.

Quest.

Quest. What agreement hath baptisme with this imbracing of Christ? For it is not said that he baptized them.

What agree-
ment there is
betweene Bap-
tisme and the
imbracing of
Christ.

An. Bicause baptisme doth conuey vs vnto Christ, whom imbracing by faith we haue the kingdom of heauen. Which thing he doth afterward testifie in deed, when as he commendeth them afterward to his father. Furthermore if the kingdome of heauen be theirs, why shall the sign be denied them?

Obiect. Christ saith, Suffer little ones to come: therefore they were in age, and good big ones.

An. But they are called by the Euangelists *βρέφη καὶ νηπιά*, by which words the Grecians signifie those yong infants which hang vpon their mothers breasts. Therefore to Come, is put for to haue accesse.

To come put for
to haue accesse.

Obiect. The kingdome of heauen is not giuen to infants, but such as they be: bicause it is said, To such, not to them.

An. When he commandeth that infants be suffered to come vnto him, nothing is more plaine than that he meaneth very infancy.

8 Obiect. We can no where finde that euen one infant was baptized by the hands of the Apostles.

Whether the A-
postles did bap-
tise infants.

An. So often as mention is made of some familie that was baptized*, and infants are not excluded, who will reason thence that they were not baptized? By the very same reason women should be forbidden to come to the Lords supper.

* *Act. 16, 15. 32.*

Obiect. It was long after Christs resurrection before the baptizing of children was knowen.

An. There is no writer so ancient, which doth not refer the beginning therof vnto the time of the Apostles for a certainty.

9 Quest. What fruit commeth by this obseruation either to parents, or to the infants, which are dipped in the holy water?

The fruit of the
baptisme of in-
fants.

An. Faith is holpen by an excellent comfort. The promise is confirmed to a thousand generations.

Obiect. The promise is sufficient to confirme the saluation of our children.

What baptisme
doth profit chil-
dren.

1

2

3

The arguments
of the aduerfa-
ries against bap-
tizing of infants.

1 2 3

Circumcision a
figure of morti-
fication.

An absurd thing.

* Col. 2, 11.

Spirituell pro-
mises are confir-
med by earthly
benefits.

* Gen. 15, 1. 18.

Who are Abra-
hams children.

An. It seemed otherwise to God, who as he knoweth our infirmity, would beare so much in this matter with it. Therefore let those which imbrace the promise, offer their children to the church to be signed with the sign of mercy. Children reape this profit, that being ingrafted into the body of the church, they be somewhat the more commended to the other members. Secondly, when they be growen vp, they are thereby pricked forward not a little, to the earnest study of worshipping God. Last of all, God will punish it, if any man despise or disdain to haue the child dipped in the signe of the couenant.

10 But let vs examine the arguments of our aduersaries. First, they hold that the signs of baptisme and circumcision differ much, for diuers things are signified: the couenant is altogether diuers: neither haue the children the same names.

Obiect. Circumcision was a figure of mortification.

An. So is baptisme.

Obiect. With whom the couenant made goeth not beyond the temporal life: to whom the promises giuen, do rest in present and bodily good things.

An. As if God meant to fat the Iewish nation as an herd of swine in a stie.

11 Surely if circumcision were a literal sign, we must thinke none otherwise of baptisme. Forasmuch as the Apostle maketh the one no whit more spirituall than the other*. And in the mean season we do not deny, but that God did testifie his good will by earthly and carnal benefits, wherby we also say, that that hope of the spirituall promises was confirmed*.

12 *Obiect.* They were called the children of Abraham which tooke their beginning of his seed: they are called by this name which imitate his faith. Therefore theirs was the carnall infancie, and ours the spirituall.

An. God promiseth to Abraham that he will be his God, and the God of his seed. Whosoeuer they be which receiue Christ the autor of this blessing, they be heires of his promise; and so consequently they are called Abrahams

Abrahams children.

13 Circumcision was giuen to testifie such bountifulnes to the Iewes: whereby their minds were lifted vp to the hope of eternall life: and it was called the seale of faith*, that Abraham might be the father both of vn-

* Rom. 4, 20.

14 *Obiect.* Paul teacheth that those which are of the flesh, are not the sonnes of Abraham*.

* Rom. 9, 7.

An. He sheweth by the example of Ismaell and Esau, that the goodnes of God is not tied to the carnall seede: but that he which shall keepe the lawe of the couenant, and imbrace the promise of God by faith, he is counted the child of Abraham.

The goodnes of God is not tied to the carnall seede.

15 *Obiect.* Those which in times past did circumcise infants, did onely figure the spirituall infancie, which commeth from the regeneration of the word of God.

An. The Apostle doth not so subtilly play the Philosopher, when he writeth that Christ is the minister of circumcision, to fulfill the promises which were made to the fathers*.

* Rom. 15, 8.

Obiect. Baptisme respecteth the first day of the spirituall combate, circumcision respecteth the eight day after that mortification is already finished.

An. Such a difference is nothing but a meer dream.

Obiect. Circumcision is called a figure of mortifying the flesh, and baptisme is called burial, which none must haue saue these which are already dead.

An. How much more forceable is that, that we are buried by baptisme, being first dead: seeing the Scripture saith plainly on the other side, that we are buried into Christs death vpon that condition, that we may die, and that thence forth we may meditate vpon that mortification.

Rom. 6, 4.

16 *Obiect.* Women ought not to be baptized, if baptism must be like to circumcision.

Act. 2, 29.

An. By circumcision was testified the sanctification which did agree both to men and women. But the bodies of men children alone were imprinted, which could be so onely by nature, yet so that the women were through them after a sort partakers and companions of circum-

Whether women ought to be baptized.

The likelihood
of circumcision
and baptisme.

1 2 3 4

Ch. 16. The 4. Booke of Christian Institut.

circumcision. Therefore let the likelihood of baptisme and circumcision remaine in the inward mysterie, in the promises, in vse, in efficacie.

17 Obiect. Children are not yet by age fit to vnderstand the mysterie signified there. Therefore they are to be counted the children of Adam, vntill they grow vp to the age which is agreeable to their second birth.

An. Then were they to be left in death. But on the other side, Christ commandeth that they be brought to him*: bicause he is the life*.

Obiect. Infants do not therefore perish if they be counted the children of Adam.

An. Yea in Adam we all die, neither doth there remaine any hope of life, but in Christ alone*.

Quest. How are infants regenerate, being not endowed with knowledge either of good or euill?

An. The work of God, though it be not subiect to our capacitie, is not yet nothing. For theirs is the kingdom of heauen, whereinto no vncleane thing doth enter. Therefore they are first regenerate*, and sanctified* from their mothers wombe.

Obiect. From the wombe, that is, from their childhood. The scripture speaketh so.

An. The angel telleth Zachary, that that which was not yet borne, shall be filled with the holy Ghost*.

17 And surely Christ was therefore sanctified from his very infancy, that he might sanctifie his elect in himselfe, out of euery age without difference.

Obiect. The spirit acknowledgeth no regeneration in the Scripture, but of the incorruptible seed, that is, the word of God*.

An. Peter speaketh only of the faithful which had been taught by the preaching of the word. To such the word of God is the onely seed of regeneration. It doth not thereupon follow, that infants cannot be regenerate by the power of God.

19 Obiect. But faith commeth by hearing, the vse wherof they haue not yet obtained*.

An. Paul speaketh of the ordinary dispensation of the

* Mar. 19, 13.

* John. 14, 6.

* 1. Cor. 15, 22.

Eph 2, 3.

Joh. 11, 25.

How infants are
regenerate.

* Joh. 3, 3.

* Luk. 1, 15.

* Luk. 1, 15.

Christs sancti-
fication.

* 1. Pet. 1, 23.

The word of
God is the seed
of regeneration.

* Rom. 10, 17.

the Lord, which he useth to keepe in calling his. But he hath inlightened many without any preaching.

Many are illuminate without preaching.

Obiect. It is an absurd thing to attribute to children any knowledge of God whom Moses doth depriue of the vnderstanding of good and euill.

Deut. 39.

An. Why should not God for the present (if so he will) inlighten those with some small sparkle, whom he meaneth heereafter to illuminate with the perfect brightnes of his light?

20 *Obiect.* Baptisme is the sacrament of repentance and faith. But neither of these is in tender infancie.

An. Circumcision was a signe of repentance*, and a seal of faith*. And yet infants were circumcised. What if we say that infants are baptizd to the repentance and faith to come? Which two though they be not as yet formed in them, yet the seed of both lieth hid in them through the secret operation of the spirit, whose fruits shall after appeere.

* Ierem. 4.

* Rom. 4, 11.

The seede of faith in infants.

Obiect. Baptisme is the lauer of regeneration, and of renouation, therefore it must be imparted to none but to those which are capiable of these things.

Tit. 3, 5.

An. We may except on the other side, that neither ought circumcision to haue beene giuen to any but to the regenerate, because it did signifie regeneration.

Obiect. That is to vs sure and certain which resteth vpon the authority of God, though we see no reason thereof: which reuerence is not due either to the baptisme of infants, or to other such things which are not commanded vnto vs in the expresse word of God.

An. The commandement which God gaue touching the circumcising of infants was either lawful, or else did deserue discommendation: If in it there were none absurdity: then is there none in the baptizing of infants.

21 If therefore those whom the Lord hath vouchsafed to elect, hauing receiued the signe of regeneration, do depart this life before they growe vp, he renueth them by the power of his spirite, as he himselfe alone foreseeeth to be expedient. If they come to riper yeers, that

Baptisme is a
marke of re-
newing.

that they may be taught the truth of baptisme, they shall be hereby more inflamed to the desire of the renewing, the marke wherof they haue giuen them, that they might thinke thereupon throughout the whole course of their life.

22 *Obiect.* Baptisme is giuen for remission of sins.

An. I grant. Therefore seeing God doth assure this age of hope, of mercy, why should we take from it the signe, being indeed farre inferior?

Obiect. The Church is clesned by the Lord, by the washing of water in the word of life*.

An. Therefore it seemeth to be an vnmeet thing, that it should want the testimony of it in infants, who are by right accounted a part of the church, seeing they be heires of the kingdome.

Obiect. We are ingrafted by baptisme into the body of Christ*.

An. Therefore infants must be baptized, that they be not pluckt from the body of Christ.

23 *Obiect.* Peter counselleth the Iewes to repent, and then to be baptised for the remission of finnes*. Also Philip maketh answer to the Eunuch, that he may be baptised, if he beleue with his whole hart.

An. He speaketh of those which are growen vp, which are not to be baptized, vnlesse their conuersion and faith be seene and tried. There is an other respect to be had of infants.

24 As we may see in Abraham, whose faith the sacrament doth follow*: in Isaac it goeth before all vnderstanding*: bicause he is contained in the couenant from his mothers wombe, by right of inheritance.

25 *Obiect.* Vnlesse one be borne againe of water and the spirite, he can not enter into the kingdome of God*. They thinke that baptisme is called regeneration. Therefore they which are not capable of regeneration, ought not to be baptised.

An. He doth not there intreat of baptisme, but of regeneration which is made by the spirit, which is compared to water*, as in an other place to fire: otherwise faith should follow after baptisme, seeing water is put before

* Eph. 5, 26.

Infants are
heires of the
kingdome.

* 1. Cor. 12, 19.

* Act. 2, 37.

Act. 8, 37.

They which are
growen vp must
not be baptised
vntill they make
confession of
their faith.

* Gen. 15, 1.

* Gen. 17, 11.

Infants are con-
tained in the co-
uenant by right
of inheritance.

* John 3, 5.

A similitude.

* Mat. 3, 11.

before the spirit. Which is contrary to the Scripture*. * *Mat. 28, 19.*

26 *Obiect.* All which are not baptised, must be adiudged to eternall death.

An. Yea whosoever belecueth in the sonne, shall not see death. He shall not come into iudgement, but he shall passe from death to life*, we do no where find that he which was not yet baptized, is condemned. * *Joh. 5, 24.*

27 *Obiect.* It was said, Teach, then baptise*. Againe, he which shall belecue, and be baptised, shall be saued*. What will we more? Therefore doctrine and faith must needs go before baptisme. * *Iohn. 5, 24.*
Those which are not yet baptised must not be adiudged to death. * *Mat. 28, 19.*

An. If we would greedilie staie in the order of the words, it should likewise follow, that we must first baptize, then afterward teach: seeing it is said, Baptize, teaching them to keepe*, &c. * *Mat. 16, 16.*

28 But he intreateth there of those which are growen vp, which must first be taught, & then when they belecue, they must be baptized: but infants are baptized by reason of the promise made to their parents. * *Mat. 16, 15.*

29 If any man cauil, that infants are to be deprived of foode, because the Apostle doth not permit them to eate, which do not worke, shall he not be worthy to be spitted at of all? * *2. Thess. 3, 10.*

Obiect. Christ was not baptised vntill he was thirtie yeeres of age.

An. Because he determined to lay a sure foundation of baptisme then by his preaching, he sanctified it vnder his owne bodie, that it might succcede circumcision. Why Christ was baptised when he was thirtie yeeres of age. * *Luk. 3, 23.*

30 *Obiect.* In like sort, infants were to be made partakers of the supper.

An. They differ greatly therein: because baptisme is a certaine entring into the Church: the Supper is giuen to those which are growen vp in yeeres, which are now fit to beare strong meate, which are apt to discern the body and blood of the Lord, which thing doth not agree to infants. Why the supper is not made common to infants.

31 *Obiect.* As the signes of Christ are perfect, so they do likewise require those which are perfect, or capable of perfection.

An.

The perfection
of baptisme reacheth vnto
death.

An. The perfection of Baptisme reacheth vnto death: therefore it is ill done to reſtraine it vnto one minute of time.

Obiect. The ſignes of Chriſt are inſtituted for memories ſake, that euery one may call to mind that he was buried together with Chriſt.

The examination
of the ſupper.

An. It appertaineth to the ſupper, that euery one examine himſelfe.

Obiect. All thoſe remaine in death which belecue not in the ſon of God, and the wrath of God remaineth vpon them*. And therefore infants which can not beleue, lie in their owne condemnation.

* Iohn. 3, 36.

An. Chriſt ſpeaketh not there of the generall guiltines, wherein all the poſterity of Adam is inwrapped, but he doth onely threaten to the contemners of the Goſpell, damnation. But this doth nothing belong to infants.

What it is to
heare the voice
of the ſpirit.

Obiect. Whoſoeuer is borne of the ſpirit, heareth the voice of the ſpirit.

An. That is, the faithful are framed to obedience, as the ſpirit worketh in them.

* 1. Cor. 15, 46.

Obiect. Bicauſe that which is naturall is firſt*, we muſt waite for the time which is fit for baptiſme, which is ſpirituall.

An. Though ſaith Paul they be loſt by nature, which are borne of the faithfull, yet they are holy by ſupernaturall grace*.

* 1. Cor. 7, 14.

Obiect. When Dauid went vp into the tower of Sion, he did carry with him neither blind, nor lame, but courageous ſoldiers*.

* 2. Sam. 5, 8.

An. Yea truly, he biddeth blinde and lame to the heauenly banquet*.

* Luk. 14, 21.

Obiect. The Apoſtles were fiſhers of men, not of children*.

* Mat. 4, 19.

An. All kind of fiſhes is gathered into the net of the Goſpel*.

* Mat. 13, 47.

Obiect. Spirituall things are fit for thoſe which are ſpirituall*, infants are not ſuch.

* 1. Cor. 2, 13.

An. He intreateth of doctrine, yea God doth conſecrate to himſelf by his free adoption, thoſe which are begotten

begotten of the flesh.

Obiect. They must be fed with spiritual meat, if they be new men. With what meate men must be nourished.

An. Baptisme being the signe of adoption sufficeth them, vntil being growen vp they be able to bear strong meat.

Obiect. Christ calleth all his vnto the holy supper.

An. He admitteth none but such as are already prepared to celebrate the remembrance of his death. Who are to be admitted to the supper.

Obiect. It is monstrous if a man eate not, after he is borne.

An. Christ is neuertheles meate to infants, though they abstaine from the signe.

Obiect. A good steward giueth meat to the family in due time*. * Mat. 24, 46.

An. It belongeth to God alone to determine that.

Obiect. The Apostles are commanded to make haste to the haruest, whiles the fields are white*. * Job. 4, 35.

An. Christ his meaning is to haue the Apostles to adresse themselves more ioifully to the worke, whiles they behold the present fruite of their labors.

Obiect. In the primitiue church Christians & disciples were both one. Infants are not capiable of doctrine. Act. 11, 28.

An. Yet no man can rightly inferre that infants were strangers, of whom God testifieth that they are of his familie.

Obiect. All Christians are brethren, in which number infants are not, so long as we driue them from the supper.

An. None be heires of the kingdome of heauen, but such as are members of Christ. Infants are members of Christ.

Obiect. No man is made our brother, but by the spirite of adoption, which is onely giuen by the hearing of faith.

An. That is preposterously drawn to infants, which is spoken onely of those which are growen vp.

Obiect. After that Cornelius had receiued the holie Ghost he was baptized.

An. It appeareth by the Eunuche and the Samaritanes how vnfitly a generall rule can be fet from example. Act. 10. Iohn. 8, 27.
ample,

ample, In whom God obserued a diuers order, that baptisme should go before the gifts of the spirit.

Obiect. By regeneration we be made gods. But those be gods to whom the worde of God is spoken. Which doth not agree to children, which are infants.

Seruetus his
doting.

An. The place of the Psalm is wrested to a strange sence. Againe, to faine that there is a Godhead in the faithfull, is of Seruetus his dotings.

Obiect. Infants cannot be counted newe men because they are not begotten by the word.

An. Doctrine is the vncorruptible seede to beget vs, if we be fit to receiue the same: but when as by reason of our age we are not apt to be taught, God obserueth his degrees in regeneration.

Obiect. Sheepe and goates were not straightway offered in sacrifice, so soone as they came out of the wombe.

*Exod. 13, 2.

An. All the first begotten, so soone as they opened the matrix, were holy to the Lord*. Therefore we must not waite for mans strength.

Obiect. None can come vnto Christ but those which shall be prepared by Iohn.

An. That preparation was not in those children whom Christ embraced and blessed.

Obiect. Holy washings are fit for none but those which are growen vp,

An. It seemed good to God to consecrate infants to himselfe, and to admit them to the holy signe, the force whereof they know not by reason of their tender age.

Obiect. If it be lawfull to baptize infants which are voide of vnderstanding: then children as they be plaieng may minister baptisme.

An. This is to contende with God about this matter, by whose commandement circumcision was common to infants before they had any vnderstanding.

32 Therefore let vs conclude, that those opinions must be taken away, which make void that consolation which the faithfull conceiue in their minds, by the promises of God: which make them vnthankfull towarde the

the mercy of God: and fluggish to teach their children godlines.

CHAP. XVII.

*Of the holy Supper of Christ, and what
it availeth vs.*

I Like as we are by baptisme brought into the church of God: so by the spirituall banquet we are kept in that life, into the which he hath begotten vs by his word. The signes are bread and wine, which represent vnto vs the inuisible food, which we haue by the flesh & blood of Christ. The end is threefold: that it may serue for confirmation of our faith: for our confession before men: and for exhortation to loue. Therefore the mysticall blessing tendeth to this ende: namely, that it may confirme to vs that the body of the Lord was once so offered vnto vs, that we do now eate the same, and by eating it do feelee in our selues the force of that onely sacrifice: that his blood was shed for vs, that it is to vs continuall drink. And so sound the words of the promise which is added there.

The Supper doth nourish those which are begotten by the word. Signes.

A three fold end.

1 2 3

1 The confirmation of faith is the first end of the Supper.

2 And out of this Sacrament godly soules may gather great fruite of confidence, and sweetenes, bicause they haue a testimony that we are growne together into one body with Christ, so that we may call all that ours which is his: againe whatsoeuer is ours he will haue it so imputed to him, as if it were his owne. Hereupon it followeth that eternall life is ours, and that we cannot be condemned by our sinnes, from the guiltinesse wherof he acquiteth vs.

1 The Supper is a great argument of confidence.

3 Whereas he commandeth vs to take, he signifieth that it is ours: whereas he biddeth vs eate, he signifieth that, that is made one substance with vs. Whereas he saith of his body, that it is deliuered for vs, of his blood that it is shed for vs, he therein teacheth that both these are not so much his as ours: bicause he rooke both, and laid downe both, not for his owne commoditie, but for our saluation. And the whole force of the

The commandment. Take.

Z I

sacrament

The force of
the Supper.

Ch. 17. The 4. Booke of Christian Institut.

sacrament consisteth in these words: which is giuen for you: which is shed for you.

The promise.

4 Therefore they be not the principall parts of the sacrament, to preach to vs the body of Christ simply, & without any higher consideration: but rather that promise, whereby he doth testifie that his flesh is meate indeed, and that his blood is drinke indeed: wherewith we are fed to eternall life. Whereby he affirmeth that he is that bread of life, of which whosoeuer shall eate, he shall liue for euer.

Two faults to be
taken heed of in
the Supper.

4 That is done: both by the Gospell, and also more plainly by the holy supper. Wher both he himselfe, offereth himselfe to vs with all his good things: and we receiue him by faith. Furthermore, we must in this place beware of two vices: that neither doing too much in extenuating the signes, we seeme to plucke them from their mysteries, whereto they are after a sort knit fast: nor that being immeasurable in aduancing the same, we seeme in the meane season to darken the misteries themselves.

A similitude.

Obiect. To eate the flesh of Christ, and to drinke his blood, is nothing else but to belecue in Christ himselfe.

Eating is a fruit
of faith.

An. Like as not the sight, but the eating of bread ministreth foode to the body: so the soule must truely and throughly be made partaker of Christ, that by his power it may be quickened to a spirituall life. They think that to eate, is onely to belecue: therefore I say that that eating is a fruit and effect of faith.

* Eph. 3, 17.
Iohn. 6, 51.

Obiect. The Apostle teacheth that Christ dwelleth in our harts by faith.

An. Yet that dwelling is not faith but an excellent fruit of faith, because by it the faithfull reape this profit to haue Christ abiding in them.

6 This is also to be obserued, that when the cup is called the couenant in the blood, there is a promise expressed which serueth to confirme faith: wherevpon it followeth, that vnlesse we haue respect vnto God, and imbrace that which he offereth, we do not rightly vse the holy supper.

7 *Obiect.* In the Supper we are onely partakers of
the

the spirit of Christ.

An. Yea his flesh is meat in deede, and his blood is drinke in deed: neither hath any man life but he which eateth that flesh, and drinketh that blood.

The flesh of Christ is meate in deede.

8 The sum commeth to this end: that Christ was from the beginning that liuely word of his father*, the fountain of life, and the original from whence al things did alwaies receiue life. That life was then made manifest, when the son of God hauing taken our flesh vpon him, offered himselfe to be seene with eies, and handled with hands. Moreouer it maketh the selfe same flesh wherein it is to bring life to vs, that thorow partaking therof, we may be fed to immortality*. Herein the godly haue singular comfort, that they finde life in their own flesh. Let them onely hold out the lap of their hart, that they may embrace it being present.

* *Joh. 1, 2.*
Christ is the fountaine of life.

* *Joh. 6, 48. 58.*

9 *Obiect.* The flesh of Christ hath not so great power of it selfe, that it can quicken vs, which by the owne condition was subiect to mortality: and being now endued with immortalitie doth not liue of it selfe.

An. Yet it is by good right said to giue life, which is filled with fulnes of life, that it might poure it out into vs. For the flesh of Christ is like to a fountaine being rich, and such as cannot be drawne drie, which doth poure out into vs the life which floweth from the god-head into it*.

The flesh of Christ giueth life.

A similitude.
* *Eph. 1, 22. & 4, 15.*

10 Therefore our soules are none otherwise fed with the flesh and bloud of Christ, then bread and wine do maintaine and sustaine the corporall life.

Obiect. The distance of place is so great, that the flesh of Christ cannot come to vs, that it may be to vs meat.

An. The power of the holy Ghost doth so much surpasse our senses, that it is a foolish thing to go about to measure his infinitenes by our measure. Let faith conceaue that which the minde doth not comprehend, that the spirit doth truely vnite those things which are separate in place. After which sort the Apostle said: that the bread which we breake is the partaking of the body of Christ.

The distance of places doth not hinder the partaking.

Breaking of
bread.

3 2
3
Three things to
be considered.
The matter.
The significa-
tion.
The effect.

Sorbonists.
Transubstan-
tiation.
* Lombard lib. 4.
dist. 12.

Conuerſion or
turning in the
Supper.

Obiect. It is a figuratiue ſpeech, whereby the name of the thing ſignified is giuen to the ſigne.

An. By the breaking of bread, the Lord doth not onely represent, but alſo deliuer the partaking of his body.

11 And the holie myſtery of the ſupper conſiſteth in two things: in bodily ſigns, and in the ſpirituall truth. Let vs therein conſider three things: the ſignification: the matter which dependeth therevpon: the vertue or effect which followeth vpon both. The ſignification is placed in the promiſes. The matter is Chriſt with his death and reſurrection. By the effect we meane redemption, rightcouſnes, and eternal life.

12 And although in the myſtery of the ſupper we grow together in one body with Chriſt by faith, yet we reiect the error of thoſe, which faſten Chriſt to the element of bread.

Obiect. As his body is finite and receiued into heauen, it is wickednes to draw it back vnto theſe corruptible bodies, or to imagine that it is preſent in all places.

An. We neede not to do ſo that we may be made partakers of it, ſeeing the Lord beſtoweth this benefite vpon vs by the holy Ghoſt, that we may be made one with him in body, ſpirit, and ſoule.

13 *Obiect.* The body of Chriſt which is in it ſelfe viſible, lieth hid and is couered vnder the forme of bread after conſecration*, ſo that onely whiteneſ remaineth.

14 *An.* Hence came faigned tranſubſtantiation. But there ſhould be no likelihood betweene the ſigne, and the thing ſignified.

Obiect. Some of the old writers did uſe the word, Turning.

An. That they might teach that the bread which is conſecrated to the myſtery, doth much differ from common bread: but they would not abolish the ſubſtance of the outward ſignes.

Obiect. In the conſecration there is made a ſecret change, ſo that it is now ſome other thing then breade and wine.

An.

An. But they are not brought to nothing, but there is other account to be made of them than of common meates.

Obiect. If there be any conuerſion, then muſt one thing be made of another.

An. Of a corruptible element is made the ſpiritual waſhing of the ſoule: yet the water doth ſtill remaine.

Obiect. There is no ſuch thing in the baptiſme as is that in the ſupper, This is my body.

An. There is no more conuerſion in the ſupper, then in baptiſme.

15 That is it which is ſignified by the word of conſecration: that ſhall appeere by an example. The water which flowed out of the rocke in the wildernes was a ſigne of the ſame thing to the fathers, which the wine doth figure to vs in the ſupper. But it was a common watering to beaſts, and the people, and the cattell. Whereupon it followeth that there is none other change made, but in reſpect of men, by reaſon of the promiſe.

What conſecration is.

Obiect. The rod of Moſes being turned into a ſerpent, though it get the name of a ſerpent, yet it retaineth the olde name, and it is called a rod*. So bread is called bread, though it become a new ſubſtance.

*Exo. 4, 3. & 7, 10

An. The eie was a witneſſe of that turning, but not in the ſupper: and in ſhort time it returned to the owne forme, therefore it retaineth the name of a rod.

The rod is called a ſerpent.

16 *Obiect.* The body of Chriſt as it is inuiſible and infinite, it is euery where: therefore nothing doth hinder, but that it may lie hid vnder bread.

Vbi quæritur.

An. The nature of a true bodie doth not ſuffer that.

17 *Obiect.* The fleſh of Chriſt had neuer any other meaſurings ſaue onely ſo far and wide as heauen and earth do reach. And whereas Chriſt was borne and did grow, that was done by diſpenſation, that he might fulfil in the ſight of men, thoſe things which were neceſſary to ſaluation.

How Chriſt is ſaid to haue waxed and growen.

An. What is this to aſcribe to Chriſt a phantaſticall

Ch. 17. The 4. Booke of Christian Institut.

body, but to raise vp Marcion from hell?

Obiect. Christs body is glorious and immortall, therefore there is none absurdity if it be contained in more places then one, if in no place, if in no forme vnder the Sacrament.

Mat. 17, 2,

An. But the body was mortall which Christ gaue to his disciples the day before he suffered.

Obiect. He had already shewed his glory to the three disciples in the mount.

The end of the transfiguration.

An. He meant by that brightnes to giue them a taste of immortalitie for an houre. But he had not a double body: but it was his owne, garnished with new glory.

18 Go to, if they will tie and fasten the body and bloud of the Lord to the bread and wine, the one must needs be pluckt away from the other. For as the bread is giuen a part from the cup, so ought the body vnited to the bread, to haue been diuided from the bloud included in the cup.

Obiect. The bloud is in the body, and the body in the bloud.

An. That is a friuolous starting hole. For they be distinct in signes.

A caution.

1

19 Furthermore let vs neuer suffer these two exceptions to be taken from vs. That no iore of the heauenly glory of Christ be diminished or taken away: which commeth to passe when he is tied to the earthly creatures. Secondly that we do not imagine any thing to be in his body, which is not agreeable to mans nature: which commeth to passe when it is either said to be infinite, or to be in more places than one at one time.

2

Popish transubstantiation.

20 *Obiect.* The Pronoun, This, doth onely note the forme of bread.

An. But Christ did testifie, that that which he reached to his Apostles, namely bread, was his body.

Obiect. The bread must needs be changed into the body of Christ, bicause it was said, This is my body.

An. This word, is, is neuer taken for to be changed and turned into another thing.

Obiect.

Obiect. This is my body, signifieth as much as that the body of Christ is with the bread, in the bread, and vnder the bread.

An. These speeches are too diuers, that the bread is the body, and that the body is with the bread. Secondly, the bread should be Christ, and also God. The cup should be the new testament, wheras it is onely a signe thereof. 1 Absurdities.

21 But the name of the thing is giuen to the signe bicause of the alliance which is betweene the things signified and their signes. So Circumcision is the covenant*. The lambe is the passeouer*. The sacrifices of the law are the putting away of sins; the doue is the holy Ghost*. The rocke is Christ. 2

22 *Obiect.* The force of the verbe substantiue Is, is so great, that it admitteth no figure. * Gen. 17, 13.
* Exod. 12, 43.
Mat. 3, 16.
* 1. Cor. 10, 4.

An. And yet Paul expoundeth it, where he calleth bread the communicating or partaking of the body of Christ*. * 1. Cor. 10, 16.

23 *Obiect.* We may not depart one whit from the letter.

An. Then God is a man of war*, God hath eies, eares, hands, and feet. * Exod. 15, 3,
Absurdities.

Obiect. When Christ did comfort his Apostles, he spake not darkly or figuratiuely.

An. It is true. For vnlesse the Apostles had remembered that the bread was figuratiuely called his body, they shoulde haue beene troubled with a thing so strange or monstrous, that Christ should sit at table in their sight, and should be included in the bread being inuisible.

Obiect. Christ is accused of a lie, if we seeke for the interpretation of his words.

An. We do not discredit Christs words, but we do faithfully and sincerely expound that which other men do furiously peruert and confound.

24 *Obiect.* The infinite power of God must not be made subiect to the lawes of nature. The power of God.

An. The question is not what God could do, but what he would do. And it pleased GOD that Christ should

should haue a true body.

The will of God
must be ioined
with his power.

25 *Obiect.* We haue the word wherein the will of God is made manifest.

An. The gift of interpretation must not be banished out of the Church which bringeth light to the word. I grant they haue the word, but such as the Anthropomorphites had in times past, when they made God to haue a body.

The error of the
Anthropomor-
phites.

Obiect. We will not know how Christ lieth hid vnder the bread, being contented with this voice, This is my body.

An. But we, as in the whole Scripture, study to attaine vnto the sound vnderstanding of this place, with no lesse obedience then carefulnes.

* *Mat.* 28, 20.

26 *Obiect.* Christ said, Behold I am with you vntill the end of the world*.

* *Mat.* 26, 11.

An. He said in another place, Me shall you not haue alwaies with you*. For he is present euery where by his diuine maiestie: wheras in body he is at the right hand of the Father.

Quest. Shall we then appoint Christ some certaine countrey of heauen?

An. This is a curious question: we beleeue that he is in heauen, it is enough.

* *Act.* 1, 9.

Mark. 16, 9.

Luk. 24, 51.

* *Phil.* 3, 20.

27 These words shew the same, to go away, to ascend, to be lifted vp on high, whiles the Disciples did behold*. And Paul likewise affirmeth*, that we must looke for him from heauen.

Obiect. By height is noted out onely the maiestie of his Empire.

Mark. 16, 19.

An. The Euangelists do plainly declare that he was receiued into heauen.

Obiect. He was taken out of sight by the interposition of a cloude, that the faithfull might learne that he should not be afterward visible in the world.

An. When he was caried vp on high, hauing a cloud comming betweene, he teacheth that he must not be sought for vpon earth, we do safely gather that he hath his mansion now in heauen, and thence Paul commandeth vs to looke for him.

Obiect.

Obiect. He shall then come visiblie who did neuer depart, but doth continue inuisible with those that be his.

An. As if the angels did there meane a double presence, and did not simply make the disciples eie witnesses of his ascension to take away all doubtfulness.

28 *Obiect.* Augustine saith, that the bodie and bloud of Christ are distributed in the Supper*.

* *Epist. 23. ad Bonifac.*

An. He expoundeth himselfe when he saith, that the Sacraments take their names of the likelihood of the things which the signifie : And that therefore after a certaine sort the Sacrament of the body is the body.

29 *Obiect.* The body of Christ is in it selfe visiblie in heauen : but in the Supper it is inuisible by dispensation.

Seruetus.

An. Yea Peter saith, that the heauens must containe Christ vntill he come againe*.

* *Act. 3, 21.*

Obiect. His body was swallowed vp of his Godhead after his ascension.

An. There should remaine no difference betweene his diuinitie, and his humanitie.

Obiect. His body is glorified.

A glorified bodie.

An. It is not therefore infinite. Bicause Christ said, See and grope*.

* *Luk. 24, 39.*

Obiect. Stephen saw him after his ascension.

* *Act. 7, 55.*

An. It was not needfull for Christ to change his place, who could make the eies of his seruant so quick of sight, as that they should pearce into the heauens. The same must we also say of Paul*.

* *Act. 9, 4.*

Obiect. Christ came out of the graue, when it was shut* : and he came into his disciples when the doores were shut*.

* *Mat. 28, 6.*

* *Iohn. 20, 19.*

An. As Christ walked vpon the water euen as vpon an hard pauement : so no maruell if the hardnes of the stone did yeeld when he came against it.

The miraculous comming out of the graue.

Obiect. Christ vanished away suddenly out of his disciples sight as they went to Emaus*.

* *Luk. 24, 31.*

An. He became not inuisible, that he might take away the sight of himselfe from them, but he did onely go out of sight, as before he had holden their eies that he

Ch. 17. *The 4. Booke of Christian Institut.*

he might not be knowen*.

Obiect. I am with you vntill the end of the world.

An. Christ meaneth nothing lesse then of his flesh, but he promiseth to his disciples inuincible aide, that he may defend and maintaine them against the assaults of Satan and the world.

30 *Obiect.* Wheresoeuer the Godhead of Christ shall be, there shall his body be also.

An. The one onely person of Christ doth so consist vpon two natures, that yet notwithstanding either of them hath still hir owne properties remaining.

Obiect. No man ascendeth into heauen, but he which came downe from heauen, the sonne of man which is in heauen*.

An. We must not despise the communicating of properties. Christ was in heauen as he was God, vpon earth as he was man.

31 *Obiect.* There shall be no presence of Christ in the supper, vnlesse it be in the bread.

An. As if, if Christ lift vs vp vnto himself by his spirit, we do not as well enioy his presence.

32 Christ pronounceth that his flesh is the meat of the soule: his bloud the drink of the soule. He commandeth vs to take, I doubt not but he doth in deed reach it, and I do receiue it. It is an higher mystery then that it can be vttered in words.

Obiect. Then there shalbe a mixture of the flesh of Christ with our soule, or a pouring out thereof into the same.

An. No truely. But let it be sufficient that Christ doth breath our life into our soule from the substance of his flesh: yea, that he doth poure out into vs his owne life, though the very flesh of Christ do not enter into vs.

33 *Obiect.* This doctrine is contrary to the true and reall eating.

An. The true eating is spirituall.

Obiect. So then we touch onely the fruite or effect of the flesh of Christ.

An. Christ is the matter of the Supper, thereupon followeth

* *Ioh.* 3, 13.

Communica-
ting of proper-
ties.

How we enioy
the presence of
Christ.

A pouring out.

How our soules
are nourished
by the body of
Christ.

The true eating.

Christ is the
matter of the
Supper.

followeth the effect, the purging of our finnes.

Obiect. Whosoever are made partakers of the Sacramentall eating, they are made partakers of the body and bloud of Christ.

An. The vnbeleeuers receiue the signes, not the thing signified. The vnbeleeu-
ing receiue on-
ly the signe.

Obiect. Mans vnthankfulness cannot diminish the faithfulness of Gods promises.

An. I grant: but some receiue the spirituall meate when it is offred them, som reprochfully refuse it, which are destitute of faith.

Obiect. Hereby the word is diminished, This is my body, if the wicked receiue nothing but corruptible bread.

An. God will not be knowne to be true, in the very receiuing, but in the constancie of his goodnes.

Quest. How shall Christ come to the condemnati- * 1. Cor. 11, 29.
on of certaine, vnlesse they receiue him vnwoorthily?

An. Men do not purchase to themselues death by receiuing Christ vnwoorthily, but by refusing him.

34 Therefore Augustine saith, that the rest of the Disciples did eate the bread the Lord: but Iudas did eate the bread of the Lord, where he doth plainly exclude the vnbeleeuing from partaking of the bodie and bloud of Christ. Homil. in Ioh. 65.

Obiect. This is a common speech in Augustine, that the Infidels eate the body of Christ.

An. He expoundeth himselfe, adding, In the Sacrament. And in another place he saith that the Sacraments worke in the elect only that which the prefigure.

35 This knowledge will likewise easily draw vs away from carnal worshipping, which some haue erected in the Sacrament through peruerse rashnes. Carnal worship-
ping.

Obiect. If it be the body, then the soule, and the Godhead must be together with the body. Therefore we must worship Christ.

An. It is a false accompanying. For the bodie of Christ is not Christ. Againe, the body is in heauen, not in the Supper. Therefore the Apostles did not worship it prostrating themselues, but they tooke it sitting at table. Accompanying.
1 2
3

* *Act. 2, 42.*

The Nicene
Synod.

Why it was said
lift vp your
harts.

They carie a-
bout the conse-
crated host.

1 Outwarde
confession is the
second end of
the Supper.

* *1. Cor. 11, 26.*

Luk. 22, 19.

1
2

3 End exhor-
ting to loue.

* *1. Cor. 10, 16.*

The Supper is
the bond of
loue.

1
2
3

The Masse.

Ch. 17. The 4. Booke of Christian Institut.

ble. Last of all Luke saith, that the faithfull did commu-
nicate not in worshipping, but in breaking of bread*.

36 The Nicene synode meant to preuent this mis-
chiefe when it forbade vs to be humbly intentiue to the
signes set before vs. Neither was it ordained in times
past for any other cause, that the people should be ad-
monished before the consecration to lift vp their harts.

37 *Obiect.* We giue this worship to Christ.

An. Then we need no signe, seeing Christ sitteth in
heauen. And whereas they carie about pompously the
consecrated host: which they shew foorth in a solempne
spectacle to be beheld; worshipped, called vpon, it is too
superstitious. We haue hitherto shewed how the my-
sterie of the holy Supper serueth for our faith with
God. Now let vs speake of the outward confession: Paul
interpreteth that to be to shew foorth the Lords death,
which was instituted by the Lord before, that the disci-
ples should do it in remembrance of him*. And that is
publikely, and altogether with one mouth openly to
confesse that the whole confidence of life and saluation
is placed in the death of the Lord: that we may glorifie
him by our confession: and exhort others to giue glory
to him, by our example.

38 Thirdly, the Lord also would haue it to be to vs
in stead of exhortation: than which none other can
more vehemently animate and inflame vs both to pure-
nesse and holines of life, and also to loue, peace, con-
sent. For he doth so impart to vs his body, that he is al-
together made one with vs, and we with him. Paul did
plainly teach that: The cup of blessing is the partaking
of the bloud of Christ*. The bread of blessing is the par-
taking of his body. Therefore Augustine doth often-
times call this Sacrament the bond of loue.

39 Hereby is that very well confirmed whereof I
spake, that the right administration of the sacraments
is not without the worde. For whatsoever profite we
reape by the supper, the word is requisite: whether we
be to be confirmed in the faith: or to be exercised in
confession: or to be stirred vp to loue, we haue need of
praier. What shall we then say of that dumbe action of
the

the papists, of their magical inchantment, and of other toys.

40 Furthermore, like as we see that this holy bread of the supper is spirituall meate and wholesome to the faithful: so againe it is turned into most hurtfull poison to all those whose faith it doth not nourish: and whom it doth not prouoke to the confession of praise, and to loue. Therefore Paul exhorteth euery one to try and examine himselfe.

To whom the Supper is poison.

1 2 3
1. Cor. 11, 29.
The triall of a mans selfe.

41 *Obiect.* They do eate woorthily which are in the state of grace, namely pure, and purged from all sinne.

An. By such an opinion and doctrin all men should be kept backe from the vse of this sacrament.

42 But let vs remember that this holy banquet is a medicine for the sicke: a comfort for sinners: a reward for the poore: which should nothing profite the sound, righteous, and rich, if any such could be found. Therefore we shall drawe neere woorthily, if we know our owne vnwoorthinesse, and seeke our righteousness in Christ.

The Supper is a medicine for the sicke.

Mans woorthinesse.

43 But as touching the outward rite of the action, all things shall be well done, if they be done with loue and edification. Let vs begin with common praier: then let a sermon be made: then let the minister hauing set bread and wine vpon the table, repeate the institution of the supper: let him recite the promises which are therein left for vs: let him also excommunicate al those which by the Lords inhibition are forbidden to come thereto: let praier be made, that the Lord will with like benignity frame vs to receiue that foode, as he hath vouchsafed to bestow it vpon vs: and that seeing of our selues we are not, he will of his mercy make vs woorthy of such a banquet: and here let either Psalmes be sung, or let somewhat be read: and let the faithfull communicate in such order as becommeth them. After the supper is ended, let an exhortation be made to faith, confession and loue. Last of al, when the thanksgiuing is ended, let the Church be dismissed. If that were done at least euery weeke, it should be more allowable.

The outward rite. Praiers.

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2
The forme of ministring the Supper.

3
4
5
6
7
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9
1 2 3
10
When the Supper must be celebrated.

* *Act. 2. 42.*The canons of
Anacletus.How the often
vse of the Sup-
per grew out of
vse by little and
little.* *In sex. cap. Ioh.
tract. 26.** *In cap. 1. Hom.
26. ad Eph.*The signe of the
blood was for-
bidden the lay
people.The bodie is di-
stinguished from
the blood.

44 This was an euill ordinance that it should be receaued but once in a yeere, and that but for fashions sake. Luke sheweth that it was oftener vsed in the Apostolike church: when he saith that the faithful continued in the doctrin of the Apostles, in fellowship, in breaking of bread, and praier*. Which thing was long time obserued in the church: as we may gather out of the canons of Anacletus and Calixtus.

45 By these constitutions the holy men ment to re-
taine and maintaine the often vse of the communion,
deliuered by the Apostles themselues: which they saw
to be most wholesom for the faithfull, and to grow out
of vse through negligence of the people. Augustine te-
stifieth of his age, that this sacrament was prepared
and receiued in some places daily, in some places cer-
taine daies comming betweene*. The same doth Chry-
sostom teach*.

46 And surely this custome which commandeth to
communicate but once in the yeere, is a most certaine
invention of the deuill: through whose ministerie so
euer it was brought in.

47 Out of the same shop came that other constitu-
tion also, which did either steal, or take from the better
part of the people the halfe of the supper: namely, the
signe of the blood, which being forbidden the lay and
profane men (these titles do they giue to Gods inheri-
tance) it became proper to a few shauelings and an-
ointed persons. For this is the commandement of
the eternall God, that all drinke.

Obiect. It is to be feared least the consecrate wine
be shed.

An. As if all dangers were not before scene by the
eternall wisdom of God.

Obiect. One doth serue for both. For the body is not
without blood.

An. As if the Lord had for no cause distinguished
his body from his blood, both in words and signes. We
must reaine the profite which we reape in the double
carnest by the ordinance of Christ.

48 *Obiect.* We must not fet a rule from one fact,
whereby

whereby the church may be tied to continuall obseruation.

An. It is no simple fact. Bicause Christ appointed that the Apostles should do so afterward. For these are the words of one that commandeth, Drinke yee all of this.

Obiect. The Apostles alone were admitted to be partakers of this supper, whom he had already chosen into the order of sacrificing priests.

The partaking of both signes is necessarie.

An. He commanded that they should so distribute the bread and wine, which was afterward obserued by the faithfull after the Apostles time, for the space of a thousand yeeres, and all without exception were made partakers of both signs.

49 Neither did this custome grow out of vse so long as any drop of integrity remained in the church. Gregory whom you may by good right call the last bishop of Rome, saith, that it was kept in his time. Yea, it endured as yet, foure hundred yeeres after his death, when all things were growen out of kind.

Gregorie the last bishop.

50 Neither did the Apostle lie when he told the Corinthians, that he had receiued that from the Lord which he had deliuered to them. For afterward he declareth the tradition, that all of them both one and other should be partakers of the signs.

CHAP. XVIII.

Of the Popish Masse, by which sacriledge the Supper of Christ hath not onely beene profaned, but also brought to nothing.

1 **H**ereby it appeareth how far contrary the Masse is to the holy institution of the Supper.

Obiect. It is a sacrifice to obtaine remission of sins. The vertues of

An. Yea it blasphemeth Christ: it burieth his crosse: it maketh his death to be forgotten: it taketh away the fruite therof: and it weakneth the Sacrament wherein the memoriall of his death is left.

1 2
3 4 5

2 First, those which say Masse must needs be priests. And

1 Blaspheming
of Christ.

Heb. 5, 5. & 10, 7.
Psal. 110, 14.

Suffragans.

Heb. 7, 23.

2 Fruit of the
Masse.

Heb. 9, 26. &
10, 10.

The sacrifice of
Christ is not re-
peated.

* Mat. 1, 8.

* Isai. 2, 28.
Jes. 16, 21.

Ies. 19, 21.

The third office
of the Masse.
What the Masse
is.

And that can not be done without horrible blaspheming of Christ, seeing he is appointed of his father to be the onely and eternall priest*: and such as hath no need to have a vicegerent vnder him.

Obiect. Sacrificing priests are not appointed vnder Christ as if he were dead, but they are onely suffragans or helpers of his eternall priesthood which doth not therefore cease to stand.

An. Christ who is not hindered by death, is one, and needeth no partners.

Obiect. Melchisedech offered bread and wine to Abraham, which was a preparation to the Masse.

An. That is falsly referred to bread and wine, which the Apostle referreth to blessing.

3 Another vertue of the Masse, is: that it doth bury the crosse and passion of Christ.

Obiect. The Masse is onely a repeating of the sacrifice which was once offered.

An. The Apostle teacheth, that no repetition is necessary*, saing: The remission of sins being once obtained, there remaineth no more offering.

Obiect. The Masse is the application of the sacrifice.

An. The true application is made by the preaching of the word, and the administration of the holy Supper.

4 *Obiect.* It shall come to passe that incense and a cleane oblation shalbe offered to his name, throughout the whole world*.

An. As if it were a new and vnwoonted thing with the Prophets to depaint out by the eternall rite of the law, the spirituall worship of God, whereto they exhort the Gentils, when they speake of their calling*.

Obiect. The Prophet foretelleth the erecting of three Altars in Assyria, Egypt, and Iudea.

An. He speaketh before of the spirituall worship of God vnder figures which were fit for his time.

5 The third office of the Masse, is, to blot and rase out of mens memories the true death of Christ. For what is the Masse but a new and altogether a diuers testament,

stament, seeing that it promisseth new remission of sins?

Obiect. This sacrifice is ynbloodie.

An. Therefore contrary to the nature of sacrifices, because there is none without shedding of blood, least washing be wanting. 4 Office to draw men backe from Christ.

6 The fourth office of the Masse, is to take from vs the fruit which came to vs from the death of Christ. For who can thinke that he is redeemed by the death of Christ, when he shall see new redemption in the Masse?

Obiect. We obtaine remission of sinnes by none other means in the Masse, saue onely because it is already purchased by the death of Christ.

An. That is, we are redeemed by Christ vpon that condition, that we our selues may redeeme our selues. An absurditie.

7 Last of all the holy Supper wherein the Lord left a remembrance of his passion, is taken away, when the Masse is set on foote. For the Supper receiuerh, the Masse giueth and offreth: the Supper teacheth that we obtain saluation by the death of Christ alone, the Masse chalengeth that to it self: the Supper is the bond of vnitie, the Masse of diuision: For in the priuate Masse there is no partaking of the Supper, though there be many present. 5 Office to take away the Supper. The contrariety betweene the Supper and the Masse.

8 *Obiect.* But the priest eateth in the name of the whole Church.

An. Who commanded him so to do? Christ will haue the bread to be broken and diuided. In the Masse it is shewed and worshipped.

9 Moreouer, this peruersnesse was vnknown to the purer Church. Therefore let vs say that they do erre filthily, which take the Masse for a sacrifice.

10 *Obiect.* The men of old time called the holy Supper a sacrifice.

An. But they declare therewithall that they meane nothing else, but the remembrance of that onely sacrifice, which Christ our onely Priest did offer vpon the crosse*. How the Supper is a sacrifice. * Aug. lib. 20. contra Faust. cap. 18.

11 Moreouer, they did more neere imitate the Iewish maner of sacrificing, than either Christ ordained, or the

nature of the Gospell did beare : and they turned aside too much vnto the shadowes of the law.

The comparison
of Moses his sa-
crifices, and our
thanks giuing.

12 For there is difference put between Moses his sacrifices, and the Lords Supper, bicause though they did represent to the people of the Iewes, that efficacie of the death of Christ, which is giuen to vs at this day in the Supper : yet the maner of representing was diuers. Bicause there the Priests, the sacrifice, the Altar, did figure the sacrifice of Christ which was to come : but the signes of the Supper, as bread and wine, do celebrate the remembrance of the sacrifice already past,

Two kinds of
sacrifices.

13 Furthermore the word Sacrifice being taken generally, doth comprehend whatsoeuer is offred to God. And though there were diuers formes of sacrifices, yet they may be referred vnto two members. For either the offering was offred for sinne after a certaine maner of satisfaction, and it is called expiatorie or cleansing : or it was in stead of thanksgiuing, to testifie the thankfulnes of the mind. To this are referred burnt offerings, & drink offerings, oblations, first fruits, peace offerings*, but the sacrifice of cleansing was so offred by Christ alone, and so finished, that there is no place left afterward for any other sacrifice.

* Exod. 29, 90.

Iohn. 19, 30.

1 Sacrifice of
purging.

14 Wherefore the shauelings by Massing commit blasphemie, and that such as is not to be suffered, both against Christ and against his sacrifice, when they think vpon the repeating of the oblation, and of new remission of sinnes.

Platoes scoffe.

15 Euen Plato doth sufficiently reprocue their vanities, when he derideth them very wittily, which thought that their wickednes was couered with these as with veiles : and hauing made as it were a couenant with God, did more earnestly pamper themselues : he seemeth altogether to allude to the vse of the cleansing of the Masse.

2 The sacrifice
of thanksgiuing.

16 Vnder the other kinde of sacrifice which we called the sacrifice of thanksgiuing, all offices of loue are contained, which when we do toward our brethren, we honor the Lord himselfe in his members : againe, al our praiers, praises, thanksgiuing, and whatsoeuer we do to
the

Mat. 1, 11.

Rom. 12, 1.

Phil. 4, 18.

the worship of God: which is so necessary for the church that it cannot be absent from the same*.

* Heb. 13, 15.

17 Such works had the name of sacrifices given them, not onely in the new testament*, but also in the old: and in this sense al the faithfull are called Priests.

1. Pet. 2, 9.

* Osee. 14, 3.

Psal. 51, 21.

18 What remaineth but that the blind may see, the deafe may heare, and verie children may vnderstande, this abomination of the Masse? Which being offred in the golden cup, hath made all kings of the earth, and people so droonke, that being more blockish than verie beasts, they haue placed the ship of their safetie in this one onely deadly gulfe. This is that Helena for whom the enimies of the truth fight so courageously.

The abomination of the Masse.

19 These are the things which we thought good to speake concerning the two Sacraments: the vse wherof was deliuered to the church of Christ from the first beginning of the new Testament, to the end of the world: namely, that Baptisme should be as it were a certaine entrance into the Church, and the entring or beginning of faith: and the Supper is as it were continuall food, wherewith Christ doth spiritually feed the familie of his faithfull. For that cause it is often repeated, but baptisme is not so.

There be but two sacraments.

Baptisme is the entrance into the Church.

The Supper is the daily food.

20 Therefore let the Church of Christ be content with these two: neither let it not onely admit any third for the present time, but not so much as desire it, or wait for it, vntil the end of the world. For it belongeth to God alone to erect a Sacrament, seeing it belongeth to him alone both to promise and also to giue saluation.

CHAP. XIX.

Of the five sacraments falsly so called, where it is declared that the five other be no sacraments which haue beene hitherto commonly taken for sacraments: and also it is shewed what maner of things they be.

I NOW let vs come to the other five Sacraments whereto the Papists haue falsly giuen the name

of sacraments, seeing they haue neither commande-
ment nor promise.

God alone doth
institute a sa-
crament.

2 Furthermore we must hold this strongly, that it
belongeth to God alone to institute a Sacrament.

Object. The old church did hold that there be seuen
Sacraments.

An. That cannot be prooued: for when they speake
of those signes, which ought to be testimonies of Gods
grace toward vs, they are content with these two,
namely Baptisme and the Lords Supper.

1. Of Confirmation.

What confirma-
tion is.

4 It was a custom in times past, to present the chil-
dren of Christians to the bishop: that they might fulfill
that duetie, which was required of those which being
grown vp, did offer themselues to be baptized. For they
sate among those that were to be catechized, vntill be-
ing well instructed in the mysteries of faith, they could
make confession of their faith before the bishop, & the
people, then they were examined according to the
forme of the Catechisme which was then common.
And to the end this action might haue more reuerence
and dignitie, they laid their hands vpon them. Which
ceremonie I commend, and could wish it were restored
at this day to his pure vse.

Catechisme.

Laying on of
hands.

Feigned con-
firmation.

5 But the latter age hath put I wote not what feig-
ned confirmation for a Sacrament of God, hauing in a
maner blotted out the thing it selfe.

Object. Confirmation giueth the holy Ghost for in-
crease of grace, which is giuen in baptisme for innocen-
cie: it strengthneth them to the battell, which in bap-
tisme are regenerate to life: which is done with anno-
inting, and this forme of words: I signe thee with the
signe of the holy crosse, and I confirme thee with the
chrisme of saluation, in the name of the father, and of
the Sonne, and of the holy Ghost.

The forme of
popish confir-
mation.

An. It is trimly and handsomely done. But seeing
there is no word of God, this sacrilegious boldnes can-
not be excused.

6 *Obiect.* We might imitate the Apostles, which by laying on of hands gaue the holy Ghost.

Act. 8, 15.
To giue the
holy Ghost.

An. This was an especiall gift in the Apostles, and lasting but for a time. Furthermore they gaue the spirit visible, which the shauclings do not.

7 *Obiect.* Our ointment is the oile of saluation.

Popish ointment.

An. Who taught you to seeke saluation in oile.

Obiect. It hath force to strengthen.

An. But Paul draweth vs farre from the elements of this world, who condemneth nothing more than to sticke to such petie obseruations*. Surely they which call oile, the oile of saluation, do renounce the saluation which is in Christ.

Gal. 4, 9.

* *Col. 2, 20.*

8 *Obiect.* The holy Ghost is giuen in baptisme for Innocencie, In confirmation for the increase of grace. In baptisme we are regenerate to life. In confirmation we are furnished for the battaile.

An. O wickednes! Are we not then buried with Christ in Baptisme, being made partakers of his death, that we may be also partakers of his resurrection? Those which are baptized into Christ, haue put on Christ with his gifts.

Rom. 8, 4.

Gal. 3, 27.

9 *Obiect.* All the faithfull must receiue the holy Ghost by the laying on of hands after baptisme, that they may be found perfect Christians, bicause he shall neuer be a Christian, vnlesse he be annointed with the bishops confirmation.

An. Then Christ doth onely begin Christians, the oile doth make them perfect. By this sentence the Apostles, Martyrs, and a great sort of Christians are condemned, which were not annointed.

10 *Obiect.* Holie annointing must be more reuerenced than baptisme: bicause it is administred properly by the hands of the chiefest bishops, baptisme is distributed commonly by all priests.

The dignitie of
the popish an-
nointing.

An. O sacrilegius mouth darest thou set fat or oile defiled onely with the stinch of thy breath, and charmed with mumbling of words against the Sacrament of Christ, and compare it to water sanctified by the word of God?

Obiect. It must haue greater reuerence giuen it, not for the greater vertue which it giueth, but bicause it is giuen by those which are more worthy: and in a more worthy part of the body, that is in the forehead: or bicause it giueth greater increase of vertues: though baptisme be more auailable to remission.

An. First do they not bewray themselues to be Donatists, which esteeme the force of the sacrament by the worthines of the minister.

11 The other reason is foolish. For we say that in baptisme the forehead is likewise dipped in water. In comparison of this we set not one peece of doong by their oile, either in baptisme, or in confirmation.

Obiect. Oile is deerer.

An. This inhaunsing of the price is theft, iniquitie, and deceit. In the third reason they bewray their owne vngodlines: when as they say that there is greater increase of vertues giuen in confirmation, than in baptisme. By laying on of hands, the Apostles gaue the visible graces of the spirite; wherein doth the fruit of these men shew it selfe fruitfull?

12 *Obiect.* The obseruation of confirmation is most ancient, and confirmed by the consent of many ages.

An. It is no whit the better, bicause a Sacrament commeth not from the earth, but from heauen. Not from men, but from God alone.

13 Therefore let vs conclude, that the true vse of confirmation is the maner and order of catechizing, or a forme written for this vse: which containeth a familiar summe in a manner of all points of our religion: wherein all the whole Church of the faithfull must agree together without controuersie. When a child is ten yeeres old, let him offer himselfe to the Church to make confession of his faith: let him be examined concerning euery point, let him make answer to euery point, if he be ignorant in any, let him be taught.

2. Of repentance,

14 The men of old time obserued this order in publicke

Donatists.

The true vse of confirmation.

The forme of catechizing.

like repentance, that those which had done and ended those satisfactions which were enioined them, were by solemne laying on of hands reconciled. That was a token of absolution, whereby both the sinner himselfe was lifted vp with hope of pardon before God, & the church was admonished to receiue him courteously, putting out of mind the remembrance of his offence. To the greater commendation, the authoritie of the bishop came betweene. Afterward, in successe of time, the matter came to that passe, that euen in priuate absolutions they vsed this ceremonie.

Laying on of hands.

1

2

Cypr. lib. Epist. 1.

Epist. 2.

Lib 4. sent. dist. 22. cap. 2.

15 The Romish schoolemen take great paines to find a sacrament here.

Obiect. Outward repentance is a Sacrament and signe of the inward repentance, that is, of the contrition of the hart which is the matter of the Sacrament.

What a sacrament is.

An. If it were a Sacrament, it should be an outward ceremony instituted by the Lord for confirmation of faith.

Obiect. This definition is no law which we must necessarily obey.

An. The Sacraments, saith Augustine, bicause of carnall men, are visible ordinances, that they may be carried from those thinges which are seene with the eies vnto those thinges which are vnderstood, and that by the degrees of the Sacraments. We see no such thing in Repentance.

Lib. 3. quest. ver. Test.

16 It might with a fairer colour be obiected, that the absolution of the priest is rather a sacrament, than either outward or inward repentance. For they might easily haue said, that it is a ceremonie to confirme our faith, concerning remission of sinnes, and that it hath the power of the keies.

The absolution of the priest.

17 Therefore let vs conclude, that repentance cannot be a sacrament: bicause there is no particular promise of God extant for this thing, which is the onely staffe and stay of a sacrament. Secondly, that whatsoever ceremony is here shewed foorth, it is a meere inuention of men.

1

2

* Lib 4. sent. dist.

14. cap. 1. De pœ-

nâ dist. 1. cap. 2.

Obiect. Ierome saith*, that it is the second boord af-

ter shipwracke : bicause if any man haue marred his garment of innocencie, which he had in baptisme, he may repaire it againe by repentance.

* Mark. 1. 4.
Luk. 3. 3.

An. This is a wicked saieng : bicause baptisme is not blotted out by sinnes. Moreouer, baptisme is the sacrament of repentance for the remission of sinnes*. Therefore there is no cause why we should make another sacrament for repentance.

3. Of the last annointing, as they call it.

The forme of
extreme vncti-
on.

18 The third fained sacrament is extreme vnction, which is done onely by the priest, and that in extremity : and with oile consecrated by the bishop : and with this forme of words. By this holy annointing, and his most holy mercy, God doth forgiue thee whatsoever thou hast offended, by seeing, hearing, smelling, tasting, touching: they faine that it hath two vertues: remission of sinnes, and ease of the bodily disease, if it be expedient so to be : if not, saluation of the soule.

* Jam. 5. 14.
The annointing
which the Apo-
stles vsed, was
temporall, and
but for a season.

Obiect. The institution is set downe by Iames*.

19 An. That was a temporall gift: and through the vnthankfulness of men it did quickly cease. For by the same reason Siloah, the clay, spittle, dust, might be a sacrament.

20 Furthermore, they be iniurious to the holy Ghost, which make that rotten oil which is of no force, his power. But seeing the ceremonie is not instituted by God: neither hath the promise of God, it cannot be a sacrament.

The end of an-
nointing.

21 Furthermore, Iames will haue all sicke men to be annointed: these annoint with their grease, bodies which are halfe dead. Iames will haue him that is sicke to be annointing by the Elders of the Church: these men will haue none to annoint but the masse priest. It was common oile which they vsed: these men vse charmed oile, and such as is nine times saluted in this manner, thrise, Haile holy oile : thrise Haile holy ointment : thrise, Haile holy balme.

Consecration
of oile.

4. Of Ecclesiasticall orders.

22 The sacrament of order possesseth the fourth place, being so fruitfull of it self, that it bringeth foorth seauen petty sacraments: which when they reckon vp, they reckon thirteene. And they be doorekeepers, Readers, Exorcists, Acoluthes, Subdeacons, Deacons, Priests. They say there be seauen, because of the seauen-fold grace of the holy Ghost*. Some other make nine after the similitude of the triumphant Church: some will haue shauing of Clarks to be the first order of all, and the order of Bishops to be the last. Some excluding shauing, reckon vp the order of Archbishops. Other some adde Psalmists and singers. Thus do men disagree when they dispute and reason about diuine matters, without the word of God.

The plentie of orders.

* *Jsa. 11, 2.*

Shauing of Clarks.

23 But this surpasseth all folly, that in euery one they make Christ their fellow in office.

24 They make Readers, Psalmists, Dorekeepers, Acoluthes, with great pompe: that they may take vpon them a vaine title, and do nothing of that which their name requireth.

Obiect. This must be ascribed to the peruersenes of times.

An. Then there is at this day no fruite of their holy orders in the Church.

25 Now let vs speake of the ceremonies. First, whom soeuer they take to be of their soldiers, they enter them into the Cleargy with a common signe. For they shau their crownes, that the crowne may signifie princely dignity. The crowne of their head is made bare, that their mind may freely behold the glory of God, or that they may be taught, that the vices of their mouth and eies must be cut off: or shauing is the laieng away of temporall things. The compasse about the crown is the remnant of their goods seruing for sustentation of their life. All things are done in figures. Yet there is no kind of men more greedie, blockish, or more giuen to lust.

Two significati-
ons of the crown
of Clarks.

26 *Obiect.*

26 *Obiect.* The crown of clarks hath the beginning from the Nazarites.

An. What else do they alleage, but that their mysteries are meere Iudaisme.

* 1. Cor. 9, 20.

Obiect. Paul shaued his head*.

An. Not for sanctifications sake, but that he might beare with the weaknes of his brethren.

Lesser orders.

2 Doorkcepers.

3 Readers.

4 Exorcists.

5 Acoluthes.

27 Dorekeepers when they are made, they receiue the keies of the Church dore: Readers, the Bible: Exorcists, the formes of coniuring: Acoluthes, Tapers, and a Cruet. Lo what be the ceremonies of the lesser orders, wherein on Gods name there is so great hidden vertue, that they may be not onely signes, but also causes of inuisible grace. Being such sacraments as were vknown to the fathers, and inuented without commandement, or promises.

Greater orders.
Priests.

The ordering
of a priest.

Laying on of
hands.

28 There remaine three orders which they call greater. It belongeth to the priests to offer the sacrifice of the body and bloud of Christ vpon the altar, to make praiers, and to blesse Gods gifts. Therefore they receiue the Pattin and the Hoasts and their hands are annointed. Thus they do corrupt the priesthood of Christ, and the order by God appointed: and as concerning laieng on of hands which must be vsed to commend the office of a true Elder, surely I do greatly allow that. Notwithstanding whereas I haue not put it in for a third sacrament, I did it for this cause, bicause it is not ordinary with all the faithfull, but a speciall rite for one certaine function.

* Ioh. 20, 22.

Popish breathing.

29 The ceremonies agree very well with the thing it selfe. When the Lord sent his Apostles to preach, he breathed vpon them*: by which signe he represented the power of the holy Ghost. These good men retaine this breathing, and they whisper ouer their silly Priests, as if they did put foorth the holy Ghost out of their throat: Take, say they, the holy Ghost. And so by their foolish gestures they mocke Christ. Experience likewise teacheth how true that is, which crieth that of horses they are becom asses: of fooles, frantike persons, which are made priests.

They say that they receiued annointing from the
 es of Aaron. Therein they shew themselves iniuri-
 to the priesthood of Christ, which alone was figu-
 by all the old priesthood. Therefore they fall away
 in Christ, and they depriue themselves of the office
 pastors.

Annointing
 of priests

This is the holy oile, which maketh such a print
 cannot be blotted out, as if the oile could not be wi-
 away with dust, and salt, or sope.

A print which
 cannot be put
 out.

Object. But that print is spirituall.

An. What hath oile to do with the soule? where is
 word?

Object. Moses was commanded to annoint the sons
 Aaron*.

* Exod. 30, 30.

An. There is commandement giuen there likewise
 touching the Coates, the Ephod, the Hat, the Crowne,
 Girdles, the Miters, touching the killing of a calfe,
 the burning of the fat thereof, and why do they
 obserue it?

32 It is the office of the Deacons to assist the priests
 all things which are done in the Sacraments: name-
 in baptisme, in Annointing, in the Patten, in the
 Chalice: to bring in the oblations, and to set them vp-
 the Altar, to prepare the Lords Table, and to couer
 with the cloathes: to beare the crosse, to pronounce
 and sing the Gospell and Epistle to the people. Is there
 the word here touching the true ministry of the Dea-
 cons? What is the ceremony? The bishop laieth his
 hand vpon the Deacon: he laieth a stoale vpon his left
 shoulder: he giueth him the text of the Gospell: I praie
 what do these things belong to the Deacons?

2 The office
 of the popish
 Deacons.

33 To what end should I speak of Subdeacons? They
 were in times past appointed to haue the charge of the
 chalice. They haue at this day a trifling function: to bring
 the Chalice and Patten, the Cruet with water, and the
 towel to the altar, to poure out water to wash the hands
 &c. What rite was this? He receiueth of the bishop
 the Patten and Chalice: of the Archdeacon the Cruet
 with water, the Manuell and such other baggage. In
 such toies the holy Ghost is included. This is the care
 they

3 Popish Sub-
 deacons.

Popish toies.

they haue for the poore. No word, no promise: then this can be no sacrament.

5. Touching Matrimony.

34 The last is Matrimonic, which as all men agree to be instituted of God, so no man, vntill Gregorius time, did euer see it giuen for a Sacrament.

Obiect. It is a signe of an holy thing, that is of the rituall coniunction betweene Christ and his Church.

An. Matrimonic was not instituted for vs of God for this purpose, that it might lift vp our faith. Also it were an absurde thing to call all those sacraments, which are signes of holy things: otherwise the stars*: a graine mustarde seede*: leauen, a sheeheard*, a giant, and infinite other things should be Sacraments.

35 *Obiect.* This is a great Sacrament saith the poffle*.

An. He calleth it a mysterie, that is a secret: neither doth he speake of Matrimonic, but in Christ and the Church.

36 The Latine interpreter hath oftentimes put the word Sacrament for an hidden thing, in no other sense then Paul called it a mysterie: as in the Epistle to Timothy, the Ephesians*, & else where. But if matrimonic be a sacrament, Why do they call it the defiling of the flesh? Why will they not suffer Priests to marrie?

37 Why do they forbid marriage from Septuagesima to the vtas of Easter: three weeks before the natiuitie of S. Iohn: from Aduent vntill the Epiphanie? That we may rid our selues out of their mire, let vs conclude that there be onely two ordinarie and common Sacraments in the Church of Christ, Baptisme, and the holy Supper of the Lord.

CHAP. XX.

Of ciuill gouernment.

A double gouernment in man.

I **F**urthermore seeing there is a double gouernment in man, and we haue spoken sufficiently of the one which

* Eph. 5, 29.

* 1. Cor. 15, 41.

* Mat. 15, 31. 33.

* Ier. 40, 11.

Absurdities.

* Eph. 5, 29.

Mysterie for a sacrament.

* 1. Tim. 3, 9.

Eph. 1, 9.

The Papists call Matrimonic the defiling of the flesh.

This placed in the soule and inward man, and doth
 et eternall life: it remaineth that we intreat of the
 er, which appertaineth vnto the ording of the ciuill
 outward righteousness of maners. These two though
 be separate, yet are they ioined together, not con-
 ded.

Obiect. What haue the ciuill lawes to do with a
 istian man? We are dead by Christ to the elements
 his world, and we are translated into the kingdome
 God, and we sit among the heavenly ones. Therefore
 an vnmeet thing for a Christian man to be occupi-
 with these profane and vncleane cares.

These two gouernments are distinguished, they *Anabaptists.*
 not contrary. If the kingdom of God did extinguish
 present life, ciuill lawes should be superfluous. But if
 the will of God that we should be as pilgrims vpon
 earth, those which take away these helps from
 they take from him his manhood.

There ought to be such perfection in the church
 the owne moderation thereof ought to be a law.

That is foolishly to imagine that perfection which
 neuer be found in the fellowship of men.

Therefore there is no lesse vse of ciuill pollicy (which *The necessitie*
 seth not onely that we liue well together: but that no *of ciuill policie.*
 ence of religion arise) then of bread and water. And it
 in three parts: the magistrate who is the keeper of
 lawes: the lawes according to which he ruleth: the
 ple which obeie the Magistrate.

The Lord doth not onely allow the office of Ma- *The Magi-*
 rates, but he giueth the same most honorable titles, *strate.*
 hath wonderfully commended the same to vs. For
 are called Gods, because they beare the person of
 God, whose vicegerents they are after a sort*. Such ** Exod. 22, 8.*
 re Dauid, Iosias, Iosaphat. ** Psal. 92, 1. 6.*

Kings are therefore called nourishing fathers, and *Kings are nour-*
 queenes nourishing mothers* of the church, neither are *sing fathers of*
 they deposed from their honor. After that Paul had ad- *the Church.*
 mished Timothy that praiers should be made in the ** Ies. 49, 23.*
 mmon assemblie, for kings, he addeth foorthwith the
 son, that we may lead a quiet life vnder them with al
 Godlines

What things stir
vp a magistrate
to do his dutie.

1

2

* Luk. 22, 25.

* Rom. 13, 1.

1

The kinds of
ciuill policie.

2 3

The office of
Magistrates.

1

2

* Jer. 22, 3.

Deut. 1, 16.

Ier. 17, 16.

* Exod. 20, 13.

Deut. 5, 17.

* Exod. 2, 12.

godlines and honesty. In which words he commen-
to their patronage the ruination of the Church.

6 Which cogitation ought continually to ex-
the Magistrates: partly that they may be raised vp
their dutie, that they may represent vnto men inte-
ric, wisdom, continencie, innocencie, seeing they know
that they are appointed to be ministers of righte-
nes, goodnes, and prouidence: partly that they may
tigate with singular comfort the difficulties of their o-
ces, which are many and great.

Obiect. The Lord said to the Disciples. The king-
of the nations reigne ouer them, but among you it
not so, where he that is the chiefest must become the
least*.

An. He speaketh there of Ecclesiastical pollicy and
gouernment, and not of the ciuill and outward. For
Paul saith that there is no power but of God*.

8 Furthermore there be three kindes of ciuill go-
uernment: Monarchie or when one gouerneth: Aristoc-
ratie or the gouernment of the best men: Democracie
or common gouernement. If you compare the states
themselues together, it cannot easilie be discerned
which is best and most profitable. It is our dutie
shew our selues yeelding, and obedient to those who
the Lord hath set ouer vs.

9 The office of Magistrates, as it is described in the
word of God, reacheth vnto both tables of the Law. For
no policie is happily framed vnlesse the first care be
godlines: and they are disordered lawes which do on-
ly provide for men neglecting the right of God. As to
ching the second table, Ieremie denounceth to kinges
that they do iustice and iudgement*. Therefore they are
armed with power to defend the good, and to keepe vnder
the wicked with sharpnes.

10 *Obiect.* All are forbidden by the law of God to
kill*. Therefore it is not lawfull for a Magistrate
him that is godly, to be bloudie.

An. The Magistrate in executing iudgements, doth
nothing of himselfe, but doth execute the very iudge-
ment of God. So Moses slew the Egyptian*. And the best
Magi

Magistrate must beware of these two rockes especially : that he do not rather wound then cure with sharpnes of minde : or that he fall not into most cruell humanitie through superstitious desire of clemencie. It is an euill thing to liue vnder a prince, vnder whom nothing is lawfull : but worse vnder whom all things are lawfull.

¹
²
Rocks to be fled.
Note.

11. Thence we may gather that it is sometimes needfull, and lawfull for kings to take weapons in hand, to repress the vnquiet motions of seditious men : to helpe the oppressed: and to punish the wickednes of the wicked.

Kings may make warre.

12. *Obiect.* There is no testimony or example extant in the new Testament, which teacheth that warre is a thing lawfull for Christians.

There is the same reason to make war now which was in times past.

An. There is the same reason to make warre now which was in times past: neither is there any cause to the contrarie, which ought to keepe Magistrates from defending their subiects: Againe, the Apostles do frame the kingdome of Christ, and not fashion policie. Last of all, Christ altered nothing, neither did he command souldiers to cast their weapons from them*. But and if war be lawful, Garrisons, Leagues, Munition, Fortresses, and other such things shall be petmitted by the law of God. In the mean season they must beware that they be not more led by their owne affection, then by common feeling.

* Luk. 3. 14.

A caution.

13. It liketh me allso to adde that last of all, that tributes and taxes are the lawfull reuenewes of princes : which they may bestowe indeede, especiallie to mainetaine the common charges of their burden. Notwithstanding, let Princes remember that their treasure chambers are not so much priuate cofers, as treasuries of all the people, which they cannot riotously bestow or waste, without manifest iniurie.

14. In pollicies, lawes are next to the Magistrate, being the most strong synowes of common wealths, or rather the soules thereof, without which the Magistrate cannot be: as they cannot be without the Magistrate. For the law is a dumb Magistrate: as the Magistrate is a liuing law.

3 Lawes.

The law is a dumbe magistrate.

Obiect.

The Magistrate
is a living law.

Obiect. A common wealth cannot bee well framed, wherein the politike lawes of Moses are neglected, and it is gouerned by the common lawes of the Gentils.

The diuision
of the law.

An. This saying is false and foolish: which thing shall easily appere by diuiding the law giuen by Moses, into the Morall Lawe, the Ceremoniall Lawe, and the Iudiciall Lawe: if we thoroughly view euerie part, that we may see what of them appertaineth to vs: and what not.

The Morall law.

15 Therefore seeing the Morall Lawe is contained in two points, whereof the one doth simply eommande to worship G O D with pure faith and godlines: and the other to loue men sincerely: it is the true rule of righteousness appointed for the men of all nations, and times, which will frame their life according to the will of God*. The Ceremoniall Lawe was the schooling of the Iewes, vntill God gaue his Christ, who was then shadowed by figures. The Iudicial Law which was giuen to them in steed of pollicie, deliuered to them certaine forms of equitie and righteousness, whereby they might liue innocently and quietly among themselves. And as the Ceremoniall did appertaine vnto the first part of the Lawe: the Iudiciall to the second: yet either of them had properties distinct from both tables of the Lawe. Therefore as ceremonies might bee abolished though godlines remained safe and sound: so the offices of loue may be done, though these Iudicarie constitutions be taken away. Which thing, if it be true, surely euery nation hath free libertie left to make such lawes, as it shall see to be profitable for it selfe: which notwithstanding must be framed according to the perpetuall rule of loue.

* Gal. 4. 4.
2 Ceremoniall.

3 Iudiciall.

The distinction
of lawes.

The making of
a law.

Equitie thereof.

3 The people.

16 Wherein we must diligently marke two things: the appointing or making of the Lawe, and the equitie thereof. The latter is naturall for all lawes. But the former doth consider the circumstances of times, places, and nations. Therefore it is diuers.

17 It remaineth that we speake of the people, which the Magistrate gouerneth by the law, and how he ought

to

to vse both.

Obiect. The office of Magistrates is superfluous among christians, who are forbidden to reuenge, require, to go to law.

An. Paul testifieth the contrary, that he is to vs the minister of God for our good*. Therefore we may vse his hand against the iniuries of wicked men. *Rom.13,4.

18 For lawes are lawfull, if a man vse them well. And there is a right vse both for the plaintiffe to plead : and also for the defendant to defend: but with this affection onely, that euery one defend by right that which is his owne.

19 So Paul defended himselfe against the false accusations of his accusers : and he chalenged before the iudgement seat the prerogatiue of the Romane liberty : and he appealed from an vniust deputie, to the iudgement seat of Cesar*. *Act.22,1.& 24, 12.& 15,10.

Obiect. Men are forbidden to be desirous of reuenge*. *Num.19,18

An. The vengeance of the Magistrate is not mans, but Gods.

20 *Obiect.* We must not resist euill : but we must turne the right cheeke to him, which giueth vs a blowe on the left. *Mat.5,39.

An. Christ will haue those which are his to abstain from desire of rendring like for like, that they may rather put vp iniurie than repay it.

21 *Obiect.* Paul condemneth suites generally.

An. He reprooueth the immoderate fury of the Corinthians in going to lawe, which caused the wicked to speake euill of the Gospell. *1.Cor.6,6.

22 The first dutie of subiectes toward their Magistrates, is, to thinke most honorably of their function, namely, which they acknowledge to be a iurisdiction, committed of God : & for that cause to reuerence them as the Ambassadors of God : & that with a sincere and quiet minde, not constrained. Which Paul expoundeth: that we must obey not onely for wrath, but for conscience sake*. The office of subiectes. 1.Reuerence.

23 Another thing is, that with minds bent to the honoring

* *Ti. 3, 1.*1. *Pet. 1, 13.*3. Loue with
praier.1. *Tim. 2, 1.*

noring of them, they approue their obedience to them: whether they must obey their decrees, or pay tributes, or take vpon them publike offices and burdens, which appertaine to common defence*. The third thing is, that they commend the safety and prosperitie of those vnder whom they liue, to God by praier*.

24 Hitherto touching the Magistrate who is indeed the father of the countrey, the pastour of the people, the preseruer of peace, the president of iustice. But if there shall be any which shall change power into tirannie, what must we do? Surely that sence & feeling hath alwaies been bred in the minds of all men, no lesse to hate and abhor tirants, than to loue and reuerence lawfull kings.

* *Ioh. 34, 30.**Ose. 13, 11.*

25 But if we looke into the word of God, it shal lead vs thither, that we be subiect to the gouernement of all Princes, although they do nothing lesse then that which was their dutie to do*. This is hard and yet true, that subiects must as well reuerence a tyrant, as concerning publike obedience, as the best king, if they had him.

The prouidence
of God in ap-
pointing kings.

* *Dan. 2, 21. 37.**Ezech. 29, 19.** *Dan. 2, 27.*

Nabuchadne-
zar the seruant
of God.

* *Ier. 17, 5.*

Seditious cogi-
tations must be
expelled.

26 Bicause such are not giuen without Gods prouidence, the singular working whereof we see in distributing kingdomes, and in placing of kinges. In Daniell it is said. The Lord changeth the times, and the courses of times: he casteth away kings, and he appointeth kings*. God gaue to Nabuchadnezar the land of Egypt*.

27 Therefore Nabuchadnezar is called the seruant of GOD. Also God commandeth that he be reuerenced with great reuerence and obedience*: for none other cause surely, but bicause he had the kingdom: into the princely throne and pallace whereof he was taken by the heauenly decree. Therefore let those seditious cogitations neuer come into our mind, which may turne vs away from that true and syncre obedience.

28 *Obiect.* That commandement did belong to the Israelites.

An. But we must marke with what reason God doth establish the commandement. I haue giuen, saith he, the

the kingdome to Nabuchadnezar*: wherefore serue* *Ier. 27, 17.*
 him and liue. Therefore to whom soeuer it shall be
 certaine that the kingdome is giuen, let vs not doubt
 that we must serue him. And so soone as the Lord doth
 aduance any to the kingdome, he maketh his will kno-
 wen to vs, that he will haue him to raigne*. Therefore
 God commandeth his people to pray for the Babylo-
 nians*. And Dauid being appointed to be king, would not
 smite Saule, who did vnworthily pursue him, but he
 called him honorably his Lord, and the annointed of
 the Lord.

We must obey
 a tirant bicause
 he reigneth by
 the will of God.
 * *Pro. 28, 2.*
Job. 12, 19.
 * *Ier. 29, 7.*
1. Sam. 14, 7.
 & 26, 9.

29 *Obiect.* Gouvernors owe mutuall duties to their
 subiects.

An. If the Magistrate do not his due office toward
 his subiects, yet it standeth them vpon to thinke vpon
 and performe that which belongeth to them, and which
 is commanded by God: that this may more easilie be
 done, let vs call to minde our offences*: and then hu-
 miliry shal bridle our impatience: Last of all let vs craue
 helpe at the hands of the Lord, in whose hands the
 harts of kings are, and the inclining of kingdomes*.

Things stirring
 vp to obedi-
 cence.

30 And here both his maruellous goodnes, and
 also power, and prouidence shewe themselves. For
 sometimes he stirreth vp of his seruants manifest deli-
 uerers, and furnisheth them with his commandement,
 that they may punish a wicked gouernment: sometimes
 he directeth to that end the furie of those which thinke
 vpon and go about another thing. So he deliuered the
 people of Israell from the tyrannie of Pharao, by Mo-
 ses*: he set them at libertie from the violence of Chu-
 san the king of Syria by Othoniel*. So he tamed the
 pride of Tyrus by the Egyptians: so he bridled the in-
 solencie of the Egyptians by the Assyrians: he brake the
 crueltie of the Assyrians by the Chaldeans: he tamed
 the hautes of Babylon by the Medes and persians:
 when as Cyrus had now subdued the Medes. And he
 beate downe the vnthankfulness of the kings of Iuda
 and of Israell sometimes by the Assyrians, sometimes by
 the Babilonians, albeit not after one maner. For the for-
 mer sorte followed the lawfull calling of God: the latter

1 2
 3
 * *Pro. 21, 1.*
 * *P/2. 82, 2.*
 & 2, 10.
 How God deli-
 uereth those
 that be his.

1
 2
 * *Exo. 3, 7.*
 * *Jud. 3, 9.*

Examples of
 Gods proui-
 dence in dispo-
 sing kingdome.

A Magistrate
authoritie must
not be offended.

Three estates
in kingdomes.

A caveat.

We must first
obey God.

* Dan. 6, 22.

* Ose. 5, 13.
Act. 5, 29.

fort did the worke of God though ignorantly.

31 Notwithstanding the Lord did execute his worke thereby, when he brake the bloudie scepters of kings, and ouerthrew their vntollerable gouernements. Therefore let vs neuer despise or offend the reuerent authoritie of the Magistrate. I speake of priuate persons. For if there be at this day Magistrates, for the behalfe of the people appointed to tame and moderate the lust of kings, (such as the Ephori were among the Lacedemonians : the Tribunes of the people which were set against the Consuls: or the Demarchi against the Senate of the Athenians : or at this day in euery kingdome the three estates) I doubt not, but that according to their office, they may withstand the outrageous licentiousnes of kings.

32 But in that obedience of subiects we must specially marke, that it leade vs not away from the obedience of God to whose will all desires of kings must be subiect, to whose decrees their commandements must giue place, to whose maiestie they must yeeld. The Lord is the king of kings, whom we must first obey, and then afterward those which are in authortie : but no otherwise but in him. Daniell obeyed not the wicked commandement of the king*. On the other side the Israelites which did too much obey the wicked commandement of the king are condemned. That decree was pronounced by the heavenly crier, that we must obey God rather than men*. Let vs comfort our selues with this cogitation, that we do then performe that obedience which the Lord requireth, when we suffer any thing what soeuer it be, rather than we will swarue from godliness.

*The loue of God ouercommeth
all things.*



A TABLE OF THE PRINCIPALL POINTS CONTAINED IN THIS E- PITOME, THE FIRST NUM- ber sheweth the Booke, the second the Chapter, the third the Section.



*Abraham his bo-
som.* 3.26.5
Who is his son,
4.6.12. & 4.
16.12.

His hope. 2.10.11

Abraham his children, 4.14.18

Absolution conditionall, 3.4.22.

true absoluciō, 3.4.23. *priests*

absol. 4.19.16

the absurd axiome of the Ana-

baptists, 3.3.14

Absurdities, 2.4.1

the rule of Abundance, 3.10.4

Accepting of persons, 3.23.9.

two fold, 3.17.4

Acoluthes, 4.4.1. & 4.4.2

diuers ends of the selfe same A-

Elion, 2.4.2

Adam the roote of mans nature,

2.1.5.

by Adoption we are the sonnes of

God, 2.14.5

Adoption of infants, 4.15.20

to Adore & reuerence do differ,

1.2.2

carnall Adoration or worship.

4.17.34. *put for ciuill ho-*

nor, 1.12.3. *men worshipped,*

1.12.3

Affection of the hart, 3.20.5

hardnesse thereof, 2.4.5

Ages, 4.10.30

Ambition, 12.1.14. *ambitiō na-*

turall, 2.1.3.

Anabaptists, 3.3.14. & 4.1.13.

& 4.1.23. & 4.20.2. *their*

reuelations, 1.9.1

Anacletus his canons, 4.17.44

the Angell the Lord, 1.3.10.

the nature of Angels, 1.14.3.

their office, 1.14.5. *they are*

ioyned to God by Christ, 2.12.

1. *they haue a true nature,* 1.

14.9. *they ought not the mi-*

nistratō of Angels, 1.14.5

B b 3

the

THE TABLE.

the error of the Anthropomor-
phites, 4.17.25
Antiquitie of the holy Scrip-
ture, 1.8.3
Antiochus commaded the Scrip-
ture to be burned, 1.18.10
the severitie of Ancetors in cor-
recting, 4.12.8
what the Apostles were, 4.3.4
their calling, 4.8.4. *they bap-*
tized infants, 4.16.8. *their*
doings committed to writing,
 4.10.18.
Archbishops, 4.4.4
Aristotle, 2.4.2
Archdeacons, 4.4.5
Arrogancie, 3.12.8
Artes, 2.2.14
Atheistes, 1.2.3. & 1.3.2
Audacitie or boldnesse naturall,
 1.6.3.
Authoritie of the ancient fathers,
 2.2.8. *Uniuersall* 4.7.16
an Axiome or principle, 4.1.8

B

Baptisme what it is, 4.15.1. *the*
ends of Baptisme, 4.15.1. *the*
fruits of Baptisme, 4.16.1. & 4.
 15.3. & 4.15.6. *the forme of*
Baptisme, 5.15.6. *Baptisme a*
Sacrament of repentance, 4.15.
 4. *Baptisme is sometimes taken*
for the gifts of the holy ghost,
 5.15.8. *the efficacie of Bap-*
tisme dependeth vpon the pro-
mise of God, 1.16.2. *Baptisme*
an ingrafting into the church

4.18.19. *Baptisme a pledge of*
enouasion or new birch, 4.16
 21. *what Baptisme profiteeth*
young childre, 4.16.9. *by Bap-*
tisme we are purged all our life
long, 4.15.3. *the cloud a figure*
of Baptisme, 4.15.9. *the perfe-*
ction of Baptisme reacheth e-
uen vnto death, 4.16.31. *Bap-*
tisme a signe of taking away
the guilt of sin, 4.15.10. *they*
which die vn baptized are not
to be iudged damned, 4.16.
 27. *children are to be bap-*
tized because of the promise, 4.
 16.4. & 4.16.27. *why Christ*
was baptized at 30. yeeres of
age, 4.16.29. *they which are*
of yeeres are not to be bap-
tized before they haue made an
open confession of their faith,
 4.16.23. *whether women are*
to be baptized because of the
promise, 4.16.4. & 4.16.27.
 8 *why Christ was baptized at*
 30. yeeres of age, 4.16.29. *they*
 17 *which are of yeeres are not to*
 be baptized before they haue
 made an open confession of
 their faith, 4.16.23. *whether*
 women are to be baptized, 4.
 16.16. *the Baptisme of Iohn*
 and of the Apostles one and
 the same, 4.15.7. *how Bap-*
 tisme doth agree with Circum-
 cision, 4.16.3. *priuate men*
 ought not to Baptize, 4.15.20
 Baptisme of infants whether
 it be according to the decrees
 of the church, 4.8.16. *Argu-*
 ments

THE TABLE.

ments against Baptizing of
children, 4.16.10
popish additions in Baptisme, 4.
15.19
women may not Baptize, 4.15.
20
a Beginning most necessarie, 2.
9.4
there are not two Beginnings, 1.
14.3
Behanour of the body, 2.8.44
to Beleue from the whole hart,
4.14.18
Bestowing of benefits, 4.5.9
Bernard, 4.7.18
Blasphemie against Christ, 4.
18.2
Blasphemie against the holie
Ghost, 1.3.15
a glorified Body, 4.19.29
Boniface, 4.7.17
God his bountifulnesse, 2.8.15
the end of it, 3.6.3 the Boun-
tifulnes of God the cause of
our saluation, 3.2.28
the Bountifulnes and goodnes of
God, 1.5.5. & 1.14.2
Bread put for things necessarie
for the body, 3.20.44
to Bind, 4.11.2
who are to be chosen Bishops, 4.4.
2. their election, 4.4.10. their
calling, 4.5.1. their authori-
tie, 4.16.6. & 4.11.10. they
haue beene married of a long
time, 4.12.27. contention a-
bout vniuersall Bishops, 4.7.4
the Popes Bishops, 4.5.11. their
tyrannie, 4.11.6
Bishops ouer a prouince, 4.4.3

C

Caligula, 1.2.3
Calling free, 3.24.1.
Calling lawfull, 4.3.10. two fold,
3.3.11. and 4.3.11. immedi-
ate, 4.3.13. mediate or by
meanes, 4.3.13. what things
are necessary for it, 4.3.11.
great regard to be had of it,
3.10.6. No man ought to
reach without it, 4.3.10
Cardinals, 4.7.30
Care must be had of weake per-
sons, 3.19.12
A character indissoluble, 4.19.
21
Causes of the crosse, 3.8.1. the
fruits thereof, 3.8.2. a kind of
crosse proper to the faithfull,
3.8.9. triumph to the godly,
3.9.6. to be suffered with pa-
tience, 3.8.1
Catechizing, 4.19.4. the forme
thereof, 4.19.13
Censures, 4.7.7. the censure of our
predecessors seuerer, 4.1.29
Charitie, 2.8.54. not to be bro-
ken, 4.10.21. the rule of cha-
ritie, 3.10.5. & 3.19.14. the
mother of faith, 3.2.4. grea-
ter then faith, 3.18.8. it ma-
keth faith to be of more force,
3.11.20. three ends thereof,
4.17.38. it is the bond of the
Lords Supper, 4.17.38. she
seeketh not hir owne, 3.7.5. it
is patient, 3.7.6. All things are
to be measured by it, 4.12.9.
Bb 4 how

THE TABLE.

how it couereth the multitude
of sinnes, 3.4.36
Chastisements proceedeth from
loue, 3.2.21
Whether any thing come by
Chance, 1.16.5
Chiliaſtes, 3.25.5
Chriſt the naturall ſonne of God,
2.14.5. he is Iehoua, 1.13.9.
whoſe diuine nature is proo-
ued, 1.13.12. he is our recon-
ciler, 2.6.1 he is the materiall
cauſe of our ſaluation, 2.17.3.
he was made man, 2.12.1.
without ſinne, 2.13.14. he is
the ſecond Adam, 1.15.4. re-
uealed in the goſpell, 2.9.1. to
whom we ſhall be made like,
3.25.3. our king, 2.15.1. our
prophet, 2.15.1. our prieſt, 2.
15.1. our perfection, 2.7.4. his
prayers, 1.13.13. he is the
fountaine of life, 4.17.8. the
head of the Church, 4.6.9. he
was more darklie ſhadowed
vnder the law, 2.14.7. begor-
zen before the beginning of
the world, 1.7. the ſonne of
man, 3.13.2. he needeth no
ſubſtitute, 4.6.2. the ſonne of
David, 2.13.3. being borne in
the wombe he filled the world,
1.13.4. how he was the ſecond
Adam, 2.12.7. ſanctified, 4.
16.18. he deſcended into hell,
2.16.14.
Chriſt his death, 2.16.5. the ma-
ner therof is to be noted, 2.16.
6
The anointing of Chriſt, 2.15.

5. the end of his anointing, 4
 19. 21. christ merited grace &
 fauor for vs, 2. 7. 1. Electio the
 beginning of grace, 3. 14. 21
 To supply the passions of Christ,
 what? 3. 5. 3
 What things be seeme the diuine
 nature of Christ, 2. 14. 2
 The true easing of Christ his bo-
 dy, 4. 19. 33. it is the fruite of
 faith, 4. 17. 5
 Christ his sepulcher, 2. 16. 7. the
 fruit thereof, 2. 16. 22
 Wherin Christ his imbracing of
 litle children and baptisme
 are like, 4. 16. 7
 Christ his ascension, 2. 16. 14. the
 fruit thereof, 2. 16. 16. by the
 which the glorie of the medi-
 ator shineth more cleerely, 3.
 20. 19.
 Christ is our perfection, 2. 4. 7. of
 his Church, 4. 8. 12. of the
 faithfull, 3. 17. 15. the perfe-
 ction of the Monks, 4. 17. 11.
 the hope of perfection vaine,
 4. 1. 20.
 Christ iustifieth as he is man, 3.
 11. 9.
 Christ his flesh is meate in deed
 4. 17. 7. giuing life, 4. 17. 9
 Christ the end of myracles, 1. 13.
 13.
 The marks of Christ, 1. 18. 7
 The sign of Christ his bloud for-
 bidden to lay men. 4. 17. 47
 Somewhat of the diuine nature of
 Christ is ascribed to images, 1.
 11. 9
 Christ is our king, 2. 15. 1
 How

THE TABLE.

| | | | |
|---|---------|---|------------------------------|
| How we are united to Christ, 3. | 11.3 | to come, for to have access, 4.10 | 7 |
| The cause of Christ his coming, | 3.1.2 | Comlinesse to be obserued in the Church, | 4.10.29 |
| Christians, | 3.6.4. | Commandement of God, | 2.4.8. |
| True works of the Church, 4.1.9 | | that we should pray, 3.20.13 | |
| the foundation of the truth, | | his authoritie ought not to be broken, 4.20.31 | |
| 4.2.1. the kingdom of God, 4. | | things which stirre up to ducie, | 4.20.6 |
| 2. 4. whose consents maketh much to the confirmation of the scripture, 1.8.12. wherefore men gouerne it, 4.3.1. | | Commandement distinguished from will, | 1.18.4 |
| Cōparison of the false church with the true, 4. 2. 1. the church of Rome no true church, 4.7.23. certaine footsteps of the truth remaine in papistrise, 4.2.11. the catholike Church, 4.1.2. under it the visible Church is contained, 4.1.3. discipline of Christ 4.8.13. no discipline without the word, 4.2.7. & 4.10.17. without wrinkle, 4.8.12. it is not to be forsaken, | 4.1.19 | the Commandements of God, 2.4.6. the end of them, | 2.8.16 |
| the treasure of the Church, 3.5.2 | | Communion necessary, | 4.1.12 |
| Churchyards, | 3.25.8 | Communicating of soongs, | 2.14.1. & 2.14.2. & 4.19.30. |
| Use of Churches, 3.20.30. & 4. | | Concupiscence, | 3.3.13 |
| 1.5. the decking of them, 4.5. | | Confession before God, 3.4.9. before men, 3.4.10. extraordinary confession, 3.4.11. priuate, 3.3.11. the sortes of priuate confession, 3.4.12. public confession, | 3.3.18 |
| 18. a cōmandement to assemble together in them, 4.2.9 | | auricular Confession hurtfull, 3.14.19. the originall therof, | |
| to belecue the Church, 4.1.2 | | 3. 4. 24. it giueth licence to sinne, | 3.4.19 |
| Circumcision and baptisme how they agree, 4.16.3. a signe of grace, 4.15.16. A figure of mortification, | 4.16.10 | Confidence what, 2.8.16. & 1.10.2. & 1.14.12. it is the peace of mind, 3. 2. 16. what confidence and assurance ought to be in praier, 3. 2. 12. Confidence and vain glory plagues | 3.14.6 |
| Cleargie, | 4.4.9 | Confirmation what it is, 4.19.4 | |
| the signification of the crowne of the Cleargie, | 4.19.25 | the true use thereof, 4.19.13. | |
| Clemencie of God, | 1.5.6 | the forme of popish confirmation, | 4.19.5 |
| | | Conflict, | 3.8.9 |
| | | Conformitie of Christ, | 3.25.3 |
| | | th | |

THE TABLE.

- the profite of Congregations*, 2.8.
 32
Coniectures contrary to faith, 3.
 8.38
peace of Conscience, 3.13.3
the Conscience what, 3.19.15.
 & 4.10.3. it looketh unto
 God, 4.10.4. it ought not to
 be intangled with Ceremo-
 nies, 4.10.2
Consecration of elders, 4.19.28
of ministers, 4.4.15
Consecration in the supper, 4.17
 14
Consecration of oile, 4.19.20
Consistories, 4.3.8. & 4.11.1
Consolation, 1.17.11. in afflicti-
 on, 2.25.4
*Constitutions or decrees are pro-
 fitable*, 4.10.32
*Consultation about things to
 come, agreeth with the wise-
 dome and providence of God*,
 1.17.4
Contempts dangerous, 4.10.31
Contumacie, 2.1.4
Conuersation of the faithfull, 1.
 8.12
Correction of the children of god,
 3.4.21
*Cornelius his almes was accepta-
 ble to God*, 3.14.10
Cornelius, 3.3.10
*Corruption of man a qualitie
 coming from another thing*
 2.1.11
*in Councils what things are ne-
 cessary*, 3.9.8. generall Coun-
 cels, 4.9.6. what the Councils
 of the pope and papists be, 4.7
 8. a generall Conncell, 4.4.4.
the Mileuitane Conncell, 4.7.
 9. the Conncell of Taurinum
 4.7.14. they can and may
 erre, 4.8.10. the emperor a-
 lone did call a generall Coun-
 cell, 4.12.22. Councils how
 they are lawfull, 4.9.1. their
 contrariety, 4.9.9
the Creation of man, 1.14.20. his
 excellencie in his Creation, 1.
 15.8. all the workes of God a
 most excellent form, 1.14.20.
 whole man corrupt, 2.3.1. his
 captivity, 2.4.1. mans condi-
 tion & estate without Christ
 is miserable, 2.6.12. the fee-
 ling of our unworthines, the
 cause of our staggering and
 doubting, 3.2.24. man hath
 not free will to obey God, 2.5.
 11. a certain power of free will
 is left for the learning of arts.
 2.2.14. diuision, 1.15.2. mans
 pouertie, 3.20.1
Creation, 1.6.1. what, 1.15.6. the
 time of the Creation, 1.14.1
 the Creation of man, 1.14.20.
 and 1.15.1 how great the ex-
 cellencie thereof was, 1.15.8.
 all thinges created for mans
 profite and pleasure, 1.14.22
The power of the first Creature,
 3.21.6. the first begotten of
 Christ, 2.13.2
A Custome laudable, 4.11.12
Curiositie, 1.2.2. & 1.14.1. & 1.
 14.14. & 2.17.5
Causes of the crosse, 3.8.2. the
 fruits, 3.8.2. the triumph, 3.9.
 6.

THE TABLE.

6. the suffering,

3.8.1

Dignitie of superiors,

2.8.3

Ecclesiasticall Discipline neces-

sarie, 4. 11. 2. it is separated
from the power of the sword,

4. 11. 5. common to the people

and the cleargie, 4. 12. 2. the

first part, 4. 12. 6. the second

part, 4. 12. 22

One sorte of Discipline is not

meete for all times, 4. 10. 30

True Doctors, 4. 3. 4

Doctrine of Christ, 2. 4. 8. the

same Doctrine of both Testa-

ments, but diuerse formes of

teaching, 4. 8. 5

Dorekeepers, 4. 4. 9

D

David, 3. 4. & 20. 25

God chastised David, and why?

3. 4. 35

Deacons, 4. 4. 1. & 4. 5. 4. & 4. 5.

9. popish Deacons distribute

not goods, 4. 5. 15. & 4. 5. 4.

the office of Deacons, 4. 19. 32

Deaconesses in the Church, 4. 13.

19

Death is accidentall to man, 3.

25. 7. it is not to be feared, 3.

9. 5. we are subiect to it by na-

ture, 3. 23. 8

Death of the heathen voluntary,

1. 8. 13

A middle estate betweene it and

life, 3. 5. 9

To liue in Death, 3. 25. 9

The Decree of the Apostles, 4.

10. 21. good Decrees, 4. 10. 30

A diuelish decree, 4. 7. 19

The deformity of popish Decrees

4. 10. 9

The Deitie of the sonne is proo-

ued, 1. 13. 7. distinguished

from the father, 1. 13. 16

The Deity of the holy Ghost is

prooued, 1. 13. 14

Deniall of our selues, 3. 7. 3

The beginning thereof, 3. 7. 1

The nature of the Diuels, 1. 14.

13. & 2. 3. 5. they haue a be-

ing, 1. 14. 19. the children of

the Diuell, 1. 14. 18. Diagoras

1. 2. 3

E

Elders, 4. 4. 1. who, 4. 3. 4

Election, 2. 3. 8. eternal, 3. 21. 1

the order of it, 3. 24. 1. testi-

monies, 3. 21. 7. general Elec-

tion, 3. 21. 5. particular, 3. 21.

6. the beginning of al fauour

and blessing, 3. 14. 21. whose

fruite is faith, 3. 2. 11. the

cause of Election the diuine

will of God, 3. 22. 9. no wil vn-

to goodnes saue in the elect, 2.

3. 8

Election of the naturall man, 1.

15. 8

Electio or choice is not free, 2. 4. 7

When the people did cease to E-

lect, 2. 4. 4. 12. & 44. 10

The order of Electing in the

Church, 4. 4. 12

Elohim, 1. 13. 9

The

THE TABLE.

The ends of things is so be considered, 3.2.6

The Epicures iudgement of god, 1.2.2

Euangelists who, 4.3.4

Eucratians, 4.12.23

Eutiches the heretike, 2.41.4

the heresie of Eutichian, 4.9.13

Examination of Ministers, 4.4.14

Examinations of manners, 4.5.14

Popish Examples, 4.5.5. particular Examples are not followed, 4.15.22

Excommunication, 4.12.2. it is the seuerest censure of the Church, 4.11.5. how it differeth from Anathisme or cursing, 4.12.10

no Excuse before God, 1.5.14

the fruit of Exhortations, 2.5.5.

Exorcists in papistris, 4.19.24

Experience, 2.3.7

Extremes, 3.9.2

Exuperius bishop of Tholosa, 4.5.8.

two Fallacies, 3.17.12

Fasting what it is, 3.3.17. the ends thereof, 4.12.15 in what things it consisteth, 4.12.18. what things are to be auoided in it, 4.12.21. when a fast ought to be proclaimed, 4.12.16

Fate or destiny differeth from the providence of God, 1.16.8

Fatall things, 1.17.4

Faires gainefull, 4.13.2

Faith, 2.3.8. & 2.6.5. & 3.2.4.

3. what it is, 3.2.7. & 3.2.41.

tru faith, 2.7.5. it is the work of the holy ghost, 3.1.4. the explication of the definition of Faith, 3.2.14. the increase of Faith, 3.2.33. it is the instrument of saluation, 4.15.4. the fruit of election, 3.2.11. the gift of God, 3.2.35. it consisteth in the knowledge of god, 3.2.3. the instruments of saluation, 3.11.7. it is as the mouth of a vessell, 4.14.17. it is knowledge, 3.2.14. it apprehendeth the power of God by his word, 3.2.31. it ioineth vs to Christ, 3.1.1. it is the peace of the faithfull, 3.2.16. it hath hope a companion with it, 3.2.42. it depēdeth on the word 3.2.21. his effect, 3.2.19, it is a worke, 3.18.9. it worketh by loue, 3.11.20. ioined with repentance, 3.20.11. the mother of loue, 3.1.41. it is strengthened by the lords supper, 4.17.1. & 4.15.8. it setteth before vs God the fasher in Christ, 2.6.1. it is shaken, not ouercom, 3.2.37. contrary to doubting, 3.2.38. to know certainly our saluation, is not to presume, 3.2.39. the conflict of Faith with distrust, 3.2.17. & 3.8.9. the imperfection of it the cause of disquietnes, 3.2.18. Faith alone doth iustificie,

of the holy ghost, 3.1.4. the explication of the definition of

Faith, 3.2.14. the increase of

Faith, 3.2.33. it is the instru-

ment of saluation, 4.15.4. the

fruit of election, 3.2.11. the

gift of God, 3.2.35. it consi-

steth in the knowledge of god,

3.2.3. the instruments of sal-

uation, 3.11.7. it is as the

mouth of a vessell, 4.14.17. it

is knowledge, 3.2.14. it appre-

hendeth the power of God by

his word, 3.2.31. it ioineth vs

to Christ, 3.1.1. it is the peace

of the faithfull, 3.2.16. it hath

hope a companion with it, 3.

2.42. it depēdeth on the word

3.2.21. his effect, 3.2.19, it is

a worke, 3.18.9. it worketh by

loue, 3.11.20. ioined with re-

pentance, 3.20.11. the mother

of loue, 3.1.41. it is strengthe-

ned by the lords supper, 4.17.

1. & 4.15.8. it setteth before

vs God the fasher in Christ,

2.6.1. it is shaken, not ouer-

com, 3.2.37. contrary to doub-

ting, 3.2.38. to know certain-

ly our saluation, is not to pre-

sume, 3.2.39. the conflict of

Faith with distrust, 3.2.17.

& 3.8.9. the imperfection of

it the cause of disquietnes, 3.

2.18. Faith alone doth iustifi-

fic,

THE TABLE.

- fi*e, 3.17.9. *Faith* is sometime
 confounded with hope, 3.2.
 43
a shadow of Faith, 3.2.10
Faith as it is defined of the school
men, 3.2.1
Faith without forme, 3.2.8
Faith put for power to do mira-
cles, 3.2.9
the relation betweene Faith and
the Gospel, 3.11.17
a momentarie Faith, 3.2.11
the seede of Faith in infants, 4.
 16.20
the reward of Faith, 3.18.3
doubting is contrary to Faith, 3.
 2.3
Faith obscure, 3.2.2
conuersation of the Faithfull, 1.
 8.12. *their vocation or calling*
diners, 3.14.10. *they obey the*
spirite which leadeth them
willingly, 2.5.15. *to the godly*
all things fall out for the best,
 3.8.10. *their hope*, 3.8.3.
their duties, 3.7.1. *their*
ioy, 3.9.5. *their sorrow*, 3.2.
 18
disquietnes of the Faithfull, 3.9.
 5. & 3.1.18
succession of the Fathers, 4. 2.
 2
Feare of God, 1.10. 2. *the effects*
thereof, 1.2.2
the brutish Feare of man, 1.11.
 1. & 3.25.5. & 1.5.10
Felicitie of Christians, 3.25.7. e-
 ternall, 3.25.10
Feare twofold, 1.4.4. *sonnety and*
slauish, 3.2.26. *the kinds of*
feare, 3.2.22. *when more fer-*
uent, 3.3.7
the Fight of the faithfull, 1.14.
 13
the pride of the Flesh, 3.10.3
Forgetfulness natural, 1.6.3
Foreknowledge what, 3.21.5
whether it be barely in God,
 1.16.3
nothing commeth to passe by For-
tune, 1.16.8. & 1.16.2
Friers, 4.13.14
Franciscane Friers, 4.13.14
Free wil, 1.15.8. & 3.15.7. *what*
it is, 2.2.4
Adams Free will 3.27.3. *man*
spoiled of his Free will, 2.2.
 I
Fire put for triall, 3.5.9

G

- the Generation or begetting of*
man vncleane accidentally, 2.
 13.4
Gentiles calling, 1.6.1
the Godhead of the holie Ghost
is prooued, 1.13.14. *his effica-*
cie, 3.1.3. *he is an inuarde*
schoolemaister, 4.14.9. *his ef-*
fectes, 4.14.10. *to heare his*
voice 4. 3. 31. *he teacheth*
what is necessary to saluation
 1.14.16. *he is distinguished*
from the Father, 1.13.17. *he*
sanctifieth the faithfull alone,
 2.2.16. *the testimony of the*
holie Ghost excelleth all rea-
son, 1.7.4

Gifts

THE TABLE.

| | | |
|-----------------------------------|--------|-------------------------------------|
| Gifts of the pope, | 4.5.9 | it signifieth in the Scripture. |
| Gifts of God diuers, | 2.2.17 | 1.13.7 |
| God what he is, 1.13.1, the name | | God must be obeyed before man, |
| of God, 1.13.20. his goodnes, | | 2.20.32 |
| 1.5.5. & 1.14.2. in what re- | | the worship of God, 1.5.6 |
| spect he is saide to repent, 1. | | the power of God, 4.17.24. & 2. |
| 17.2. his iudgement, 1.5.6. ef- | | 8.15. Ecclesiastical, 4.8.1. & |
| fects of his presence, 1.1.3. | | 4.7.6 |
| God the onely law maker and | | all things come to passe by the or- |
| giuer, 4.10.7. he loueth his | | dinance of God, 3.23.6 |
| creatures, 2.16.3. he tempteth | | the power of God, 3.21.4 |
| them, and why, 3.8.4. he is the | | what we owe to God, 2.8.2 |
| creator of all thinges, 1.16.1. | | the effects of the presence of God |
| by what means he worketh in | | 1.1.3 |
| the elect, 2.4.5. he can not be | | Godlines defined, 1.2.1. the rule |
| truely knowne where there is | | of godlines, 3.7.10 |
| no religion, 1.2.1. what it is to | | use of earthly Goods, 3.10.1 |
| haue God depart, 1.13.7. he | | giuing of Goods to the Church |
| directeth all thinges, 1.16.4. | | bringeth great comfort, 4.1.4 |
| he is not the author of euill, 1. | | the Gospell what it is, 2.9.1. the |
| 18.4. he keepeth the wicked | | doctrine of faith, 3.2.6. his |
| under, 2.3.3. he will not haue | | parts, 3.3.1. & 3.3.19. the re- |
| euill, 1.17.4. his mercie, 1.10 | | lation between the Gospell & |
| 1. his liberalitie, 2.3.11. he is | | faith, 3.11.17 |
| not tied to carnall seede, 1.16. | | John put betweene the Law and |
| 4. his readines to pardon, 3.3. | | the Gospell, 2.9.5 |
| 25. he appered in mans shape, | | true Gouvernors, 4.9.12. how they |
| 1.11.3. no variablenes in god, | | are to be obeyed, 4.9.12 |
| 1.17.13. he changeth not his | | the augmenting of the Popish |
| purpose, 1.17.12. he is to be | | Gouernment, 4.7.1. & 4.11. |
| thought on with no lesse reue- | | 14. increased by spoile & rob- |
| rence, than to be spoken of, 1 | | bery, 4.5.13. a harbor for de- |
| 13.3 | | uils, 4.7.18. at this day at the |
| who are the children of God, 1, | | woorst, 4.7.22. the beginning |
| 14.18. they are borne the sons | | therof, 4.7.1 |
| of God by faith, 2.13.2. their | | Gouernment, 4.11.1 |
| school, 1.6.4 | | Grace receined, 3.14.12 |
| the name of God is profaned, 3. | | Grace giuen without desert, 3. |
| waies, 2.8.24 | | 23.11 |
| the name of God, 1.13.20. what | | Grace working, and working to- |
| | | gether, |

THE TABLE.

| | | |
|-----------------------------------|---------|------------------------------------|
| gether, | 2.2.6 | 1.5.9.10 the Israelites and v. |
| the error of Pope Gregory, | 3. | all one, |
| | 2.10.7 | |
| 24.9 | | true Humility, 2.2.11. & 3.12. |
| Gregory the Pope, 4.7.12. & 4. | | 6. it is the way to Christ, 2.8.3. |
| 11.12. his humilitie, | 4.7.13 | it goeth before praier, 3.8.2. |
| Gregorie might be called the last | | what thinges agree with the |
| bishop, | 4.17.44 | humility of Christ, 2.14.2. |

H

laying on of Hands, 4.4.4
 holding up of Hands, 3.20.5
 sitting at the right Hand of the
 father, 2.16.15
 Hardening of the hart, 2.4.5
 the cause of the hardening of the
 hart, 3.2.1
 examples of the hardnes of the
 Hart, 3.24.12
 Hatred is manslaughter, 2.8.39
 Hatred of sinne is the beginning
 of repentance, 3.3.20
 the Head of the ministerie, 4.6.
 9
 Hearing of the word, 2.8.18
 Hell, 2.16.8
 Henrie the Emperor did sell holy
 things of the Church, 4.11.
 13.
 Heresikes, 4.2.5
 Holines, whence, 3.21.2
 perfection of Honor, 2.8.36
 Hope of eternall life, 1.5.9.10 the
 Israelites and vs one, 2.10.7.
 the same reward of faish, 3.
 18.3
 Christian Hope, 3.2.24. of the
 faishfull, 3.8.3. a companion
 of faish, 3.2.42. of eternall life

I

Iacob his hope, 2.10.12
 Idolaters are without God, 1.5.
 12
 Idols, 1.10.1. their original, 1.11
 8
 Idolatry, 1.11.1. & 1.3.1. & 1.
 5.11. rashnes ioined with ig-
 norance, begat idolatry, 1.5.11
 Ieptha his vow, 4.13.3
 Ierusalem is called by the name
 of God, 1.13.9
 Ignorance which is faishfull, is
 better than rash knowledge
 3.23.4
 Ignorance of man, 3.2.3. volun-
 tarie, 3.2.5. superstitious, 1.
 4.1
 the Image of God, 1.15.3
 in bestowing of good turnes, the
 Image of God lieth hid, 3.7.
 6
 certaine excellent gifts of the I-
 mage of God remaine yet in
 man, 2.2.17
 the Image of God what it is, 1.
 15.3. of what maner, 2.1.4. it
 is a great argument of boun-
 tifulnes, 3.7.6. how the Image
 of God is in man, 1.15.3
 Ima-

THE TABLE.

K

THE TABLE.

no power without the word, 3.
 4.14. to whom they are given,
 3.4.20. they are the word it
 selfe, 4.6.4
 3 estates or degrees in Kingdoms,
 4.20.21
 The fruit of Christ his Kingdom,
 2.15.4
 Kinges nursing fathers of the
 Church, 4.20.5
 bowing of the Knee, 3.5.8
 the knowledge of God ingrafted
 in man naturally 1.2.3. it is
 decayed and extinguished, 1.
 4.1. the end thereof, 1.2.1. the
 effects, 1.1.2. the knowledge of
 Christ, 3.2.6. the Knowledge
 of man, two folde 1.15.1. it
 consisteth in two things, 2.1.1.
 the effects, 1.1.1. ende, 2.1.1.
 fruit, 2.12. who he is that pro-
 fiteth by the knowledge of
 himselfe, 2.2.10. the rule, 1.1.
 2. & 1.2.2
 the knowledge of God, 1.5.8. the
 end thereof, 1.2.2
 Knowledge what, 4.10.3. rashe
 Knowledge; 3.23.4

L

a Labyrinth, 1.3.31
 the reuenues of Landes, 4.5.19.
 & 2.4.2. & 4.19.13.
 why the Law was given, 2.7.1. it
 is the rule of Iustice, 1.17.2.
 the Law twofolde, 2.8.1. the
 summe of it, 2.8.51. the use
 of it against the wicked, 2.7.

9. the ende of the Law, 2.7.3.
 two tables thereof, 2.8.15.
 the use of the morall Law, 2.7.
 6. the ceremoniall law is abro-
 gated, 2.7.16. the exposition
 of the morall Law, 2.8.1. it
 teacheth the knowledge of
 God and of our selues, 2.8.1.
 the giuing of it, 1.8.9. the pro-
 mises of the Law, 3.17.6. the
 Law iustificieth no man, 3.11.
 18. it is a silent magistrate, 4.
 20.14. it is not subiect to be
 changed of men, 3.19.16. the
 keeping of the Law is impossi-
 ble, 2.7.5. the least thing in it
 commanded, 2.8.10. a rule of
 good life, 2.7.13. the distinc-
 tion of the Lawe, 4.20.15. the
 consent of the Law with the
 Gospell, 2.10.1. Christ giueth
 that which it denieth, 2.17.5.
 why Christ maketh mention
 sometime onely of the latter
 table, 2.8.52. whether the
 tenth commandement be su-
 perfluous, 2.8.49
 the summe of the Law, 2.8.51
 the keeping of the Law impossi-
 ble, 2.7.5
 equitie in making laws, 4.20.16
 how mens Laws are enacted, 4.10.
 1. how to be kept, 4.10.5
 Ecclesiasticall Lawes which are
 good, 4.10.27
 God is the only Lawgiuer, 4.10.7
 the Law of Pope Innocentius a-
 brogated, 3.4.7
 the Law of contraries, 3.13.9
 Lazarus was vnbound, 3.4.6

THE TABLE.

why the Leapers were sent to the
 priest, 3.4.4
 the superstitious keeping of Lens
 4.12.20.
 Leo the Pope, 4.7.24
 the beginning of a Christian
 Life, 2.2.22. the summe, 3.7.1.
 the parts, 3.6.2. & 3.7.4
 things necessary for life, 3.10.
 this life is the blessing of God, 2.
 9.3. why it was so esteemed of
 the fathers, 2.11.3
 what things delight Life, 3.10.1
 Libertie of Christians consisteth
 in three things, 3.19.1
 Lightes naturall created for our
 use to set forth the wisdom
 and glorie of God, 1.5.13
 Lombard, 2.1.9. his error, 3.2.43
 Losses are to be borne, 1.17.9
 Lusts to be condemned, 3.3.12
 why they said Lift up your hearts,
 4.17.36
 the end and scope of mans Life, 1.
 5.1. & 3.6.5. things necessary
 for the same, 3.10.1

M

the Magistrate is to be obeyed,
 4.10.5. & 4.20.23. how far,
 2.8.38. & 4.9.12. things mo-
 uing to obedience, 4.20.29
 the Magistrate a liney law, 4.
 20.14. his office, 4.20.9
 the Maniches, 1.15.5. & 2.13.
 2. & 3.25.3
 Mans ponerie, 3.20.1. his skill

in diuine matters, 2.2.27.
 mā's power in spiritual things
 2.2.18. his rule twofold, 3.19.
 15. what man can do, 2.2.13.
 man fell of his owne accord, 1.
 15.18. man deprived of the
 gifts of grace, 2.1.4. his fall, 2.
 1.1. mans dulnes and feare, 1.
 5.10. his knowledge twofold,
 1.1.1. his gifts of knowledge
 consist in two things, 2.1.1. na-
 turall man euill, 2.4.3. howes
 and time to be appointed for
 praier, 3.2.28
 Mans fall, 2.1.1. twofold, 3.19.7.
 slipperie, 4.1.13. mans condi-
 tion miserable after his fall, 2.
 1.1. the cause thereof, 2.5.3
 Mans reason in spirituall mat-
 ters blind, 2.2.19. the force
 thereof, 2.2.2
 Mans estate without Christ is
 miserable, 4.17.37
 Mans malice, 1.4.4
 the beholding of Mans miserie,
 1.12.5. & 3.14.5
 with what meate new men must
 be nourished, 4.16.46
 Manna, 2.10.6
 Mannah, 1.13.10
 Marcion, 2.13.1. & 4.17.17. the
 blood of the Martyrs, 1.18.
 13. the fruite thereof, 3.5.4
 The Masse that Hydra, 4.17.39.
 what it is, 4.2.2. the compo-
 sition of the Masse, 4.10.19.
 the vertues therof, 4.18.1. the
 contrarietie of it with the
 Lords Supper, 4.18.11. abho-
 mination, 4.18.18
 God

THE TABLE.

God is the Moderator or gouernor of all things, 1.16.1
 Matrimonie called the defiling of the flesh, 4.19.36
 Siricius the Pope called Matrimonie the pollution of the flesh, 3.12.24
 Matrimonie forbidden, 4.12.23.
 Christ is our Mediator, 3.20.7.
 he is the way to God, 3.2.1.
 his office, 2.11.2. one Mediator both to Iew and Gentile, 2.20.5. his glory more brighter by his ascension, 3.20.19.
 the two natures of the Mediator make one person, 2.14.1.
 the knitting of them together, 2.14.1.
 godly Meditations, 1.5.5. & 1.14.21. & 3.25. 1. no grace without a Mediator, 2.6.2. his obedience, 2.12.3
 the cause of meeting together in the Church, 2.8.32
 Mercie and truth ioined together, 3.13.4
 Mercie of God, 1.10.2. & 1.5.6.
 the foreknowledge of Merits, 3.22.1
 an euill of Merits, 3.15.2
 what it is to Merit, 2.17.3
 Merit dependeth vpon mercie, 2.17.2
 Michaell a great prince, 2.10.22
 what maner men are to be called Ministers, and how affected, and by what meanes, and of whom, 2.8.16. she rises in calling Ministers, 4.3.1. she dis-

ference betweene the Ministerie of the Gospell and the Leviticall, 4.12.25
 the head of the Ministers, 4.6.9
 Miraculous comming out of the graue, 5.17.29
 Monarchie laudable, 4.6.8
 Montanus, 4.12.23
 Mortification, 2.16.7. & 3.3.9.
 what it is, 3.3.3. the figure thereof, 4.15.9. when it hath place in vs, 3.7.7
 Moses his miracles, 7.8.5
 the authoritie of Moses is alledged, 1.5.4
 the idle life of Monks, 4.13.19
 colledges of Monks, 4.13.8
 popish Monks, 4.13.19
 ancient Monks, 4.13.8. their perfection, 4.13.11. their idlenes, 4.1.10
 the motions of the mind, 1.18.2.
 his power, 2.2.2
 a Myserie, 4.14.2. by illumination man understandeth the Myseries of God, 2.2.20

N

Naaman had an obscure faith, 3.2.32
 Nabuchadnezar the seruant of God, 20.7
 Nature, 1.5.4. Adam the roote of mans Nature, 2.1.5. the fruit springing from the same, is corrupt, 2.3.1. mans renewing, 1.15.4. the force of Nature, 2.2.14. who haue studied to
 C c 2 attaine

THE TABLE.

attaine unto verue nature
being their guide, 3.2.3
Naturalists, 1.5.4
the restoring of nature how it was
done, 1.15.4
what is ment by the word Neigh-
bour, 2.8.55. why we must do
him good, 2.8.39
Nestorius, 2.14.4
Nicene councell, 1.11.14. & 4.
17.36
Novatians, 4.1.23
Nourishment what it is, 3.4.2
the end of Nourishments, 3.10.2

O

what an Oth is, 2.8.23. the end of
it, 2.8.25
the Obedience of the mediator. 2.
12.3
Obedience acceptable to God, 2.
8.5
Offence two fold, 3.19.11
popish Officials, 4.11.4. their in-
risdiction ridiculous, 4.11.7
the fruits of the Omnipotencie of
God, 1.16.3
Oracles, 1.6.2
Order in the Church necessary, 4.
10.28
Ordering of ministers by laying
on of hands, 4.4.15
Orderings, 4.4.10. the rites ther-
of, 4.4.14. & 4.7.6. at certain
times of the yere, 4.4.10. none
ought to be ordred without ex-
amination, 4.4.14
inferior Orders, 4.19.26. & 27.

the greater, 4.19.28. the sweete-
nes of it, 4.19.22
Originall sinne, 2.1.5
Osiander, 1.15.6. & 1.12.5

P

Participation of properties, 2.4.
2. & 4.19.30
Papists compared to the Iewes,
4.2.7
Papists, nets baits, 4.10.12.
Pastors, 4.3.4. their office, 4.5.8.
& 4.12.2. giue to the church,
4.1.5. they must be allotted to
particular Churches, 4.3.7.
they must be watchful, 4.1.15
blind pastors, 4.9.3. when they
are free from curse, 4.12.11
Patience necessary for the godly,
3.8.10. & 3.2.37. of the faish
full, 3.25.1. the difference be-
tweene the patience of the
philosophers & Christians, 3.8.
11. how patience is tried, 3.8.4.
Patriarch, 4.4.4
Pelagians, 2.1.5. & 2.1.7
Pensions must be paid to princes,
4.2.13
our owne perdition or destructi-
on, 1.5.4
hope of Perfection vaine, 4.1.20
Perils of life, 1.17.10
Permission all one with com-
mandement, 1.16.8
Permission, 1.16.8. permission &
will in God, 2.3.3. the distinc-
tion

THE TABLE.

Cc 3

THE TABLE.

| | |
|--|---|
| preached not incontinent, 2. | filled, 2.8.37 |
| 11.12. men lightened without preaching, 4.16.19 | the free promise of God is the foundation of faith, 3.2.29. |
| Predestination what, 3.21.5. the fruit thereof, 3.21.1. the handmaid of election, 2.21.9. the mention of it is not to be buried, 3.21.3 | the use thereof, 2.5.10. & 2.8.37. & 1.18. 1. in the Supper, 4.17.5 |
| the Priest his anointing, 4.19. | Prophees who, 4.3.4 |
| 30 | Prophees called seers, 4.8.3 |
| the Priestthoode resigned to Aaron, 4.11.8 | the truth of the Prophees, 1.8.7 |
| the Priestthoode of Christ, 4.6.2. | Prophees, 1.6.2 |
| the fruite thereof, 2.15.6. how he was made a priest of his father, 2.15.2 | a false Prouerbe, 2.8.5 |
| popish Priests, 4.8.2 | the ende of Gods prouidence, 1.17.1. the fruit, 1.17.1. broght to passe by meanes, 1.17.4. |
| Priests shauing, 4.19.22 | what prouidence in thinges to come, 1.17.3. in thinges past, 1.17.3. in establisshing kings, 4.20.26. all thinges come to passe by Gods dispensation, 1.17.6. |
| naturall Pride, 1.1.2 | no wind ariseth without it, 1.16.7. liuing thinges are subiect to it, 1.16.2. whatsoeuer is done it proceedeth from it, 1.18.2 |
| Pride of the flesh, 3.10.3 | examples of prouidence in the gouerning of kingdoms, 4.20.3 |
| Princes ought to be obeyed, 4.10.5 | Prouing of a mans selfe, 4.17.4. |
| Princes are subiect to discipline, 4.12.7. what their authoritie is in ecclesiasticall matters, 4.11.16. | Purgatorie how it was inuented, 3.5.6. the fruit of it, 3.5.6. |
| The promises of the Gospell, 3.24.16. of the Law, 3.17.6. conditionall, 2.7.4. & 2.9.3. the promises of God, 2.8.15. in praier, 3.20.4. promises of life present, and life to come, 3.2.28. of God, 2.5.10. in Christ, 3.2.32. testimonies of loue, 3.2.32. spirituall promises confirmed with earthly benefitts, 4.16.11. they make a quiet faith, 3.2.28. by them hope is nourished, 2.9.3. the promise of long life is not alwaies fulfilled, | Punishment of sinne, 1.17.5 |

Q

curious Questions unprofitable must be reiected, 1.14.1. & 2.12.5.

Rash

THE TABLE,

R

Rash things must be taken heede
of, 4.15.14
Readers, — 44.1. & 44.9
Rebellion against God, 4.1.25. a
great offence, 4.1.25
Recreation for servants, 2.8.25
Regeneration, 2.3.6. by faith, 3.
3. & 3.3.9. from whence 2.1.
7 the ende. 1.15.4. & 3.6.1.
the degrees thereof, 4.16.31.
ioined with iustification, 3.21
11. the word of God is the seed
of regeneration, 4.16.18. re-
generation according to the
minde and soule, 2.3.1
true Religion what, 1.2.2. what
it differeth from superstition,
1.12.1
the antiquitie of the Religion of
the Egyptians, 1.8.4
Remission what, 3.4.25. it is only
found in the Church, 4.1.21.
it maketh peace, 3.13.4. con-
ditionall, 3.20.45. it is freely
giuen vs, but it cost Christ ful
deare, 13.16.4
to Renounce our salues, 3.3.8
Repentaunce, 3.3.5. the parts of
the definition thereof, 3.3.6.
the kinds thereof, 3.3.3 the ef-
fects thereof, 3.3.15. the fruits
thereof, 3.3.16. ordinarie, 3.3.
18. of faith, 3.3.1. the begin-
ning thereof is the hatred of
sinne, 3.3.20. it is the gift of
god, 3.3.21. necessary in prai-
er, 3.20.7. Legall and Euan-

gelicall 3.3.4
to Repent in sackcloth, & ashes,
3.3.4
popish Repentance, 4.4.1. what
parts is bath, 3.4.1. & 4.19.
14
Repentance of God, 1.17.12
mourning in Repentance, 3.3.17
the end of Reprobation, 3.22.11
spirituall Rest, 2.8.28
the Resurrection of Christ, 2.16
13. the fruit thereof, 2.16.13
the Resurrection of the godly, 3.
25.8. it is accidentall to the
wicked, 3.2.5
the Resurrection of the flesh
hard to be beleued, 2.25.3
the certainty of the Resurrecti-
on, 3.25.3
Reuelation, 4.8.5. of the Ana-
baptists, 1.9.1
Rewards of meeve grace, 2.4.2
the Rewarde of faith is life eter-
nall, 3.18.3
the loue of Righteousnes, 3.6.2
why the Saints recorde their
righteousnes, 3.14.18. Our
Righteousnes is in the death
and resurrection of Christ, 3
11.12. grace goeth before our
righteousnes, 3.18.5
Righteousnes and iustification
are not seuered, 3.11.6
to suffer for Righteousnes, 3.8.7
the Righteousnes of faith, 2.11
4. & 3.11.21
the Righteousnes of faith, 3.11.
21
Righteousnes of man, 3.14.1
Righteousnes of God, 1.10.2. &

THE TABLE.

I. 16. 3
 the Righteousnes of the Law, 3.
 II. 14
 the Rod called a serpent, 4. 17. 15
 why Rome is of so great honor, 4.
 8. 16
 why no Church at Rome, 4. 7. 23
 the Rudiments of infirmity, 4.
 10. 31
 a double Rule in man, 3. 19. 5. &
 4. 20. 1
 the people ought to be Ruled by
 three things, 4. 20. 22
 the Ruine of our souls, 2. 1. 10

S

the Sacraments what, 4. 19. 15.
 instituted onely of God, 4. 19
 2. generally taken for any fi-
 gure, 4. 14. 18. the diffe-
 rence of them, 4. 14. 20. there
 be only two Sacraments, 4. 18
 19. they do not giue grace, 4.
 14. 14. the thing may be seue-
 red frō the figure, 4. 14. 15. in
 what they consist, 4. 14. 4. they
 are as seales, 4. 14. 5. no Sa-
 crament without promise, 4.
 14. 3. how they confirm faish,
 4. 14. 9. the Sacraments of
 both Lawes one indeed, 4. 14.
 26
 the true keeping of the Sabbos, 2. 8. 28
 the Sacrifice of Christ is not ite-
 rated, 4. 18. 3. the comparison
 of Moses his Sacrifice and the
 Eucharist, or Sacrament of

the bodie and bloud of Christ,
 4. 18. 12. of Menoah, 4. 10. 25
 two kinds therof, 4. 18. 13. the
 Sacrifice of thanksgiving, 4.
 18. 16. expiatorie, 4. 18. 13.
 our Sacraments, 2. 15. 16
 the Sacrifice of Samuel, 4. 10. 25
 the Saints doe neither heare nor
 see what we do, 3. 20. 24
 the glorie of Saints not equal, 3.
 25. 10. why they remember
 their righteousness, 3. 14. 18
 the finnes of Saints are pardona-
 ble, 2. 8. 59. their weakenes, 4.
 1. 24
 the intercession of Saints, 3. 20
 20
 Saluation certaine, 4. 13. 3. the
 causes therof, 2. 17. 2. & 3. 14
 17. Christ the matter therof,
 2. 17. 3. Christ hath merited
 Saluation for vs, 2. 17. 1
 Christ is the materiall cause of
 Saluation, 3. 23. 9
 the degrees of Saluation, 3. 18.
 I
 the way of Saluation, 3. 12. 3. 10
 Christ his humility, 2. 8. 3
 the error of Sara and Rebecca, 3.
 2. 31
 the discord between God and Sa-
 tan, I. 14. 17
 Satan an enuiour of God, I. 8. 2
 he can do nothing without the
 will of God, I. 16. 17. his ha-
 tred of God, I. 14. 17
 Satisfaction of the Church used
 of our ancetors, 3. 4. 37
 Satisfaction, 3. 42. 4
 Schisme ought not to be procu-
 red,

THE TABLE.

| | | | |
|-----------------------------------|---------------------------|-----------------------------------|-----------------------------------|
| cured | 4.12.12 | God, | 2.4.9 |
| Schismatikes who, | 4.2.5. | their | why sinners are to be punished, 1 |
| meetings. | 4.13.4 | 17.5 | |
| the certainty of the Scriptures. | 1 | Sinnes, | 3.20.45. the diuision, 4 |
| 6.2. the power thereof, | 1.8.1 | 12.3. originall sinne, | 2.1.5. & |
| the antiquitie thereof, | 1.8.3. | 2.1.18. veniall, | 2.8.58. and |
| the interpretation thereof, | 4.9 | 3.4.28. why al sins are venial | |
| 13. the authority thereof, | 1.7 | to the Saints, | 2.8.59 whether |
| 1. nothing must be added ther | | they come by propagation, | 2. |
| to, 4.8.3. it dependeth not on | | 1.7. al sins are mortal, | 3.4.28 |
| mans authoritie, | 1.7.1. the | the guilt and punishment, | 3. |
| reading thereof necessary, | 1.9. | 4.28. whether by imitation, | 2 |
| 2. by the Scripture, the boun- | | 5.5. the hatred of sinne is the | |
| tifulnes of God is declared, | 1. | beginning of repentance, | 3.3. |
| 10.1 | | 20. remission, | 4.1.21. the sin |
| reading of the Scripture most ne- | | against the holy Ghost, | 3.3.2. |
| cessary, | 1.9.2 | & 3.5.6. & 3.5.6.. Sinne an | |
| Secular men, | 4.5.9 | aduentiiall qualitie, | 2.1.11. |
| Securitie dangerous, | 3.12.8. the | Sin of necessitie, yet volunta- | |
| effects thereof, | 3.24.7 | ry, 2.5.1. why the punishment | |
| the first motions of Seditio must | | of Sinne is eternal, | 3.25.5. we |
| be cut off, | 4.20.27 | beare the proper guilt, | 2.1.8. |
| Selfe loue, | 3.4.7 | what Sin is irremissible, | 3.3. |
| the Senate of the Church | 4.11.6 | 21. the matter of Sinne in the | |
| Sephora circumcised hir sonne, | 4 | regenerate, | 3.3.10. Sin dwel- |
| 15.22 | | leth, but it raigneth not in | |
| the Sepulchre in the land of Cha- | | the godly | 2.2.11. the necessity |
| naan a figure of eternall feli- | | of numbring sins, | 3.4.15 |
| citie, | 2.12.13 | remission of Sins to vs free, but | |
| Seraphim, | 1.11.3 | not to Christ. | 3.16.4 |
| Servetus | 1.13.22. & 1.15.5. & | to redeeme Sins, | 3.4.35 |
| 2.9.3. and 2.14.4. and 4.16. | | euerie one shall be punished for | |
| 29. and 4.17.29. his dotage | | his owne Sin, | 2.8.20 |
| 4.16.31 | | the Son consubstantiall, | 1.13.4 |
| Singing in Churches, | 3.20.32 | the Sorbonists, | 3.2.28 |
| Single life, | 4.12.27 | the Soule what it is, | 1.15.6. the |
| the conuersion of a Sinner, | 3.3. | parts thereof, | 1.17.7. & 2.1.9 |
| 7. and 2.4.6. the beginning | | the Soule dieth not, | 3.23.6. |
| of his turning commeth of | | the powers of the Soule, | 2.2.2 |
| God, | 2.3.5. it is the worke of | whether it conuey into man | |
| | | the | |

THE TABLE.

| | |
|--|--------------------------------------|
| the substance of God, 1. 15. 5. | shew those who are begotten |
| and 2. 1. 7. how it was nourished in Christ his body, 4. 17. | by the worde 4. 17. 1. it is a |
| 32. Christ his soule suffered, 2. | great argument of confidence, |
| 10. 10. the motions of the | 4. 17. 3. poison to the ungodly, |
| Soule, | 4. 17. 40. phisicke for the |
| 1. 18. 2 | sicke, 4. 17. 42. who are to be |
| the Spirit put for gifts, 3. 2. 33 | admitted to it, 4. 1. 15. the cō- |
| to giue the Spirit, | paring of it with Manna, 4. |
| 4. 19. 6 | 14. 24. the receiuing of both |
| the Studie to do well, | signes is necessary, 4. 17. 48. |
| 3. 23. 12 | the body is distinguished from |
| the Stoikes, | the bloud, 4. 17. 47. in it we |
| 1. 5. 12 | enjoy the presence of Christ, |
| Stumbling blockes to be auoided | 4. 17. 31 |
| of Magistrates, | how by little and little the vse of |
| 4. 20. 10 | the Supper weareth out, 4. 17 |
| popish Subdeacons, | 45 |
| 4. 19. 33 | the contrarietie betweene the |
| the Subiects dutie, | Lords Supper and the Masse, |
| 4. 20. 22 | 4. 18. 7 |
| an example of submission, 2. 13. | examination of the Supper, 4. |
| 2 | 16. 53 |
| Subsistence, | repentance in the Supper, 4. 17. |
| 1. 13. 6 | 14 |
| perpetuall Succession, 4. 6. 8. no- | the distance of the place letteth |
| thing without Christ, 4. 2. 2 | not the vse of the Supper, 4. |
| Suffraganes, | 17. 10 |
| 1. 18. 2 | two inconueniences to be auoided |
| the Sunday in place of the Sab- | in the Supper, 4. 17. 5 |
| both, | the force of the Lords Supper, 4. |
| 2. 8. 24 | 17. 3 |
| the subtiltie of Superstition, 3. | the Supremacie of the pope, 4. 7. |
| 20. 22. how it differeth from | 3 |
| religion, | the subtile pollicie of Sorcerers, |
| 1. 12. 1 | 1. 8. 6 |
| the vse of the Lords Supper, 4. 17 | the Synode of Nicene, 4. 9. 10. of |
| 3. a triple end thereof, 4. 17. 1 | Constantinople, 4. 9. 5. provin- |
| the matter thereof, 4. 17. 11. it | cial, 4. 12. 22. their vse, 4. 9. 13 |
| is a confirmation of faith, 4. | cōtradictions, 4. 9. 14. of brea- |
| 17. 1. it serueth to confession, | king downe images, 4. 9. 9 |
| 4. 17. 1. & to loue, 4. 17. 1. the | Tatians, |
| signification thereof, 4. 17. 7. it | |
| is the hand of loue, 4. 17. 38. | |
| why it ought not to be mi- | |
| nistred to infants, 4. 6. 30. | |
| it is continuall foode to the | |
| faithfull, 4. 18. 19. when it | |
| ought to be celebrated, 4. 17. | |
| 43. the forme of administring | |
| the same, 4. 17. 43. it nour- | |

THE TABLE.

T

Tatians, 4.12.23
 diuers kinds of Temptations, 3.20
 46.10 Tempt God, 4.13.3.20
 be Tempted of God, 3.8.4
 10 Tempt of a rash zeal of righteousness, 4.1.6
 why the old Testament is called
 the ministerie of death, 2.1.1.
 7. of bondage, 2.11.9. the difference
 betweene the old Testament and the new, 2.11.1.
 to what end they differ, 2.11.1.
 13. in them is the truth, 4.8.8
 the figures of the olde Testament, 2.11.4
 The old Testament and the new
 agree in three things, 2.10.1
 the difference of both Testaments consisteth in v. things
 2.11.1
 the Testimonie of loue is the
 promise of God, 3.2.32. ordinarie
 works are Testimonies
 of the wisdom of God, 1.5.2
 the Testimony of the holy Ghost
 excelleth all reason, 1.7.4
 Thankesgiuing, 2.18.16
 the sacrifice of Thankesgiuing, 4.
 18.16
 two kinds of Thefts, 2.8.45
 the Threatnings of God conditionall,
 1.18.1
 Threatnings or comminations, 2.
 5.11. Threatnings, 2.8.4
 the Traditions of the Pharisees,
 4.10. 26. the vices of popish
 Traditions, 4.10.19
 the Transfiguring of Christ, 4.

17.17

Transubstantiation, 4.17.13.

& 4.17.20

Triall of the holy ghost, 3.12.4

lawful Tribulation, 4.20.3. the
 end therof, 3.9.1

the Trinitie, 1.13.1. why this
 name was inuented, 1.13.3

the Triumph of Christ, 3.6.9

Tribute must be paid to princes
 4.20.13

Tyranny of Bishops, 4.11.6
 cruell Tyranny in the Church, 4.

13.1

a Tyrant who, 4.20.24

why a Tyrant must be obeyed, 4.
 20.28

V

Vain glory & confidence plagues
 3.14.16

Vbiquetarij they which will haue
 the bodie of Christ euerie
 where, 4.17.16

Veniall sins, 3.4.28

the Vexation of the wicked, 3.5.

12

Vice ingrafted in vs naturallie,
 2.1.5

Visions, 1.6.2

Viuiification or quickning, 2.16.

7. what,

3.3.3

Vncleannes forbiddē, 2.8.41

the forme of extreem Vnction, 4.

19.19. a temporall gift giuen

to the Apostles, 4.19.19. the

dignitie of the popish Vncti-

on. 4.19.10

Vn-

THE TABLE.

Vnderstanding of man, 1.15.7
personall Vnion, 2.14.5
Vnshankefulnesse, 1.5.4. & 2.1.4
the signification of a Vow, 4.13.1
which is lawfull, 4.13.2. *the Vow of repentance,* 4.13.4. *of Virginitie,* 4.4.17. *a particular vow,* 4.13.6. *of widdowes,* 4.14.18. *the vow of Ieptha,* 4.13.3. *superstitious,* 4.13.7. *of leading a single life,* 4.13.8. *a rash vow must be broken,* 4.14.20. *the petitions wherunto God yeeldeth, do not alwaies please him,* 3.20.15
the vow of single life, 4.13.17. *a speciall gift,* 4.13.17. *a notable Vertue,* 2.8.42
the voice of God is set against figures, 1.11.2

VV

Warre may be lawfull, 4.20.11. *bicause ther is the same cause of making it now which was in former times,* 4.20.12
holy Water, 4.10.20
It were better for the wicked neuer to haue been borne, 3.9.4. *how God vseth their works to set forth his glorie,* 1.18.1. *their punishment,* 3.4.31. *their tormentes,* 3.25.12. *their resurrection accidentall,* 3.25.9. *they triumph for a time,* 1.5.6. *why they are to be tolerated in the Church,* 4.1.7

the punishment of the Wicked, 3.4.31
the will of God the rule of iustice, 3.2.33. *it is to be distinguished from sinne,* 1.18.4. *two fold,* 1.17.2. & 3.24.16. & 3.24.43. *it is distinguished from the promise,* 3.23.8. *and 2.3.3. it must be ioined with his power,* 4.7.25. *there is no contrarie Will in God,* 1.18.3
the will of man like to an horse, 2.4.1
the Winde is stirred vp of God, 1.16.7
the Word how it was made flesh, 2.14.1. *the word of God,* 1.16.1. *to be heard,* 2.8.28. *being preached it begetteth faith,* 3.2.33. *an example of the taking away of the same,* 3.24.12
two Worlds in man, 3.19.15
ordinarie Works of God, 1.5.10. *they are naturall testimonies of his diuine wisdom,* 1.5.2. *extraordinarie,* 1.5.6. & 1.5.10. *which are spiritual works,* 3.11.13. *our good Workes,* 2.5.14. *the proceed from God,* 3.15.3. *the Works of men regenerate,* 3.14.9. *whether they merit grace,* 3.15.1. *for what cause that is attributed to works which is due to grace,* 3.18.3. *they respect men,* 4.10.4. *nothing of ours in works,* 3.15.7. *no goodnes without faith* 3.16.1. *how workes iustifie,* 3.17.

THE TABLE

| | | |
|--|---|--------------------|
| 17.7. election is the cause of good workes, 3.22.3. how we worke together, &c. 2.3.11. & 2.15.17. why none of the workes of wicked men are good, | uice, the Worthines of man standeth in the knowledge of his owne unworthines, | 1.11.11 4.17.42 |
| 3.14.3. Workes of hypocrites, 3.14.7. Workes of the flesh, 2. 1.8. & 4.15.11. Workes of supererogation, 3.14.14 | Wydowes vowe, 4.14. 18. their ministerie, the parts of true Wisedome, 1.1. 1. diuine testimonies, 1.5.2. naturall Wisedome, 1.3.2 | 4.13.18 |
| 30 Worship lesse then to do ser- | | |

F I N I S.